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HEAVENLY DOCTRINE

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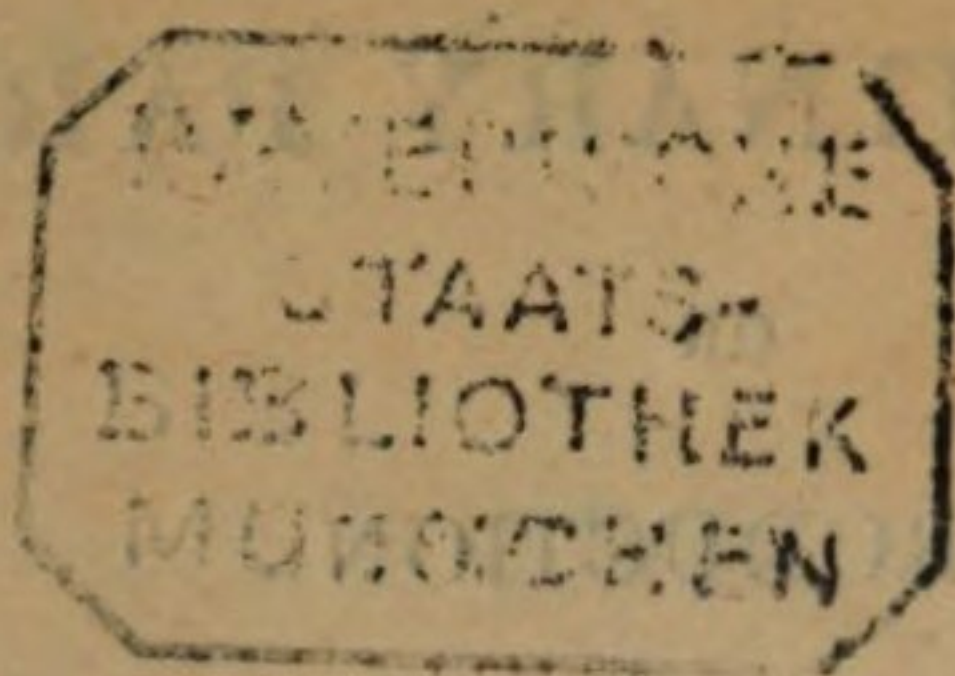
PRELIMINARY PART,
OR
INTRODUCTION
TO THE
HEAVENLY DOCTRINE

OF
OUR LORD JESUS CHRIST;
BEING
AN ABRIDGED NARRATION OF SOME EXTRAORDINARY
AND MIRACULOUS INCIDENTS WHICH PRECEDED
AND LED TO
THE NEW REVELATION
OF
THE TRUE GOSPEL OF OUR LORD.

LITERALLY TRANSLATED FROM THE ORIGINAL FRENCH,
MADE KNOWN BY
CHARLES LOUIS, DUKE OF NORMANDY,
SON OF LOUIS XVI, KING OF FRANCE.

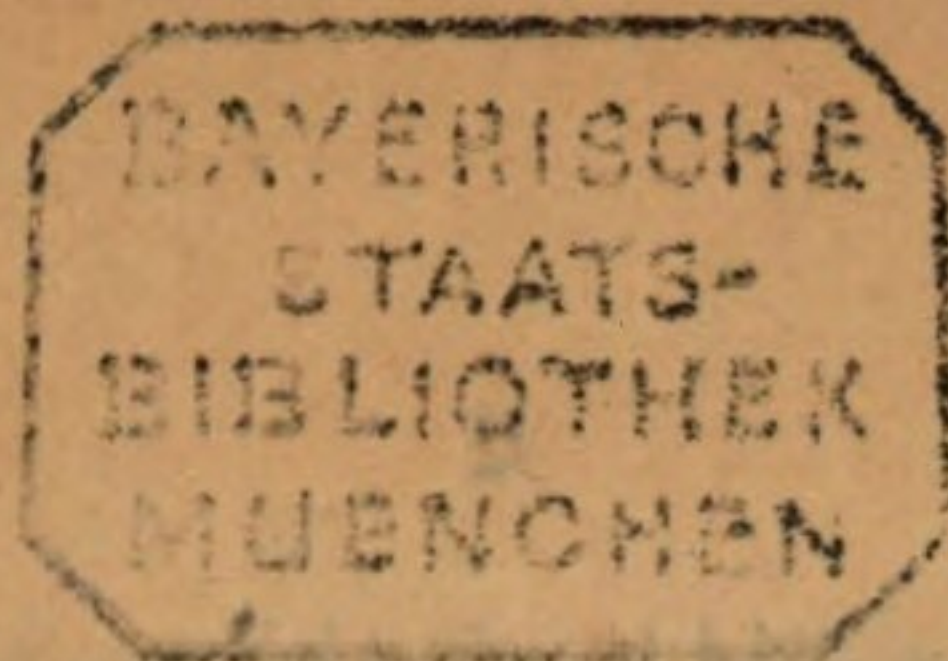
LONDON:
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MDCCCXXXIX.



THE TRANSLATOR TO THE READER.

It was announced, in the preface to the translation of the Heavenly Doctrine, that there existed a Preliminary Part, which particular reasons prevented being made public until a future period. Owing, however, to circumstances unknown to the translator, it was published at Geneva, immediately after the original French edition of the Doctrine; he is, therefore, directed by authority, to bring it as soon as possible before the public, with this single observation—that the satisfactory solution of many questions, to which the extraordinary facts related in the succeeding pages may give rise, will be found in subsequent revelations of the Angel of the Lord, which will be made known to the world at the proper time.



THE HEAVENLY DOCTRINE.

PRELIMINARY PART.

THE ways of God are very different from ours—we ought to rejoice that they are so, for our happiness. Few men properly understand this truth during the course of their earthly life; yet where is he who, being arrived at the end of his career, has not, on looking back upon the past, occasion to acknowledge and admire the wisdom of God, who has conducted him, in spite of himself, those providential ways by which divine mercy has effected, or has wished to effect, his salvation? All pretend to be solicitous about their salvation; but they seek to obtain it by means which are far from leading to that result.—They wish to arrive at it without the justice of God; and it is only by practising this justice, that it is possible to find happiness in this world, and peace in the other. A father of a family, full of anxiety for his children, places all his ambition in securing for them future happiness: he deceives himself, if he thinks to found it upon injustice towards others. In endeavouring to enrich them to his neighbour's detriment, he would resemble a king, who, to leave a guarantee of prosperity

to his successors, would burden his people with enormous taxes. If each were to experience a reverse of fortune, they would, in the time of their adversity, only meet with hatred and indifference from those who had suffered through their exactions and their injustice; and the same lot would, in similar circumstances, be reserved for their descendants, upon whom the aggrieved would thus revenge themselves of the injustice of their fathers. I, who address you, gentle reader, am a man of the 18th century; and you will gain conviction of the truths I advance by perusing this writing, which is nowise my work:—On taking up the pen, I intended solely to publish some additional particulars concerning the real causes of my misfortunes, and to rend the curtain that still conceals the secret motives of my persecutors, both former and present. Divine Providence, to whose care I give myself up altogether, has decided it should be otherwise. My first thought, which had only been suggested to me by my love for my country, and that it might turn to advantage the assistance, which the experience of my long sufferings affords it—this thought shall not receive here its fulfilment; a much higher task is imposed on me, by a will that cannot be disputed, and that rules imperiously mine.

Born in France before the Revolution, of which the horrors have been so widely re-echoed, and which has extended afar its ravages like a torrent, whose tumultuous waves sink chasms wherever they roll—I alone, of so many thousand victims, have been the most heavily smitten by the hand of God. I have seen all my royal, though innocent, family perish upon the scaffold; and the agents of these dreadful crimes have not been content to strip me of my Father's inheritance—they have, moreover, crushed me beneath the weight of atrocious

and unheard of persecutions. Now I have forgiven them, for my heart knows not how to hate; and especially since it has been revealed to me, that the justice of God willed it should be thus. In forgiving the very persons who continue, by their hostility, to be guilty towards me, if I had aught else to say, I would remind them of these words of the Almighty: "Woe to him who is the scourge of my wrath, and the staff of my anger!" May they understand all the meaning thereof, and identify themselves with the sentiments of my soul! they would then recollect themselves, and, reforming their conduct by a sincere return to evangelical virtue, they would escape the otherwise inevitable consequences of infinite justice, which has so severely reached the son for the sins of his fathers, committed long before his birth. But alas! they will remain deaf to the salutary warnings which they receive, to awaken them from their fatal moral lethargy; and this is the reason why that shall happen to them, which they deserve according to their works. As for me, I repeat it, I forgive sincerely from my heart all those who have injured, and who injure me. Could I do otherwise than forgive these poor blind mortals? their lot is not enviable, and they are much to be pitied. It is, moreover, made known to me, at this present time, that God requires this pardon of me, and that I shall have to fulfil a quite different career from the one which my birth seemed originally to have allotted me. The times that are at hand will bring much information unto man—and, by exalting his understanding, will make manifest to his perception that which he does not as yet conceive. There are signs that have connexion with the events of the earth: they appear at intervals, to prevent calamitous results, and

recal persons to the performance of those duties which they have forgotten : one may believe therein, without being either insane or a visionary. These signs shew themselves as well in the innocence of childhood, as to the reason of man—happy he who knows how to profit by them !

Every one is aware that, at the for-ever-to-be-lamented period, when my unfortunate Father sank under the rage of the enemies of France, I was still too young for my mind to be able to frame fancies, capable of disturbing the slumbers of innocence. Nevertheless I had dreams, which presaged to me events that really happened at a later period. For instance, after our return from Varennes to the Tuilleries, I was put to bed in my apartments, on the first night, in presence of the officers of the national guard, of whom I took no notice, for I was excessively tired with the journey. Clery hastened to undress me : I was not in a condition to converse much, I was so exhausted ; and as he had given me my night clothing, he made me lie down to rest. I soon fell into a deep sleep, that lasted till the next day. I then saw, in a dream, the officers of the guard change into savage beasts, which continued to increase in number to such an extent, that at length there were some of all kinds, which, surrounding me, seemed to shew, by the gnashing of their teeth, they were preparing to devour me. But at the moment of my most eminent peril, an unknown being appeared, and rescued me from the horror of my situation, by withdrawing me from the midst of these threatening animals. This dream, the interpretation of which was above my infantile faculties, has never gone out of my memory : and I knew the dreadful reality of it, when, confined in the tower of the Temple with all my family, men, transformed into de-

mons, surpassed the ferocity of tigers and of bears, by the torments they practised upon us.

At the time when I was torn from the arms of my unfortunate Father, and placed in the hands of my kind Mother, I had during my sleep this terrible vision:—Methought I was in a wide open place, where a large scaffolding had been erected upon two strong square pillars, which seemed to me to be of oak: an immense multitude of persons, and soldiers of all kinds, surrounded it. My Father, dressed only in a shirt, black breeches, white stockings and shoes, was standing in the middle, in the attitude of one who is addressing the people. Suddenly, and at the same instant, a little animal shaped like a hare, but covered with long red hair, which reached the ground, came forth like a flash of lightning from amidst the feet of the people—and, darting with the rapidity of a cannon bullet against one of the pillars, it broke it into a thousand pieces. The scaffolding gave way; I then saw nothing else besides the body of my Father, lying bathed in his blood. Seized with terror, I uttered piteous cries. My tender Mother, whose solicitude watched continually over me, hastened to quiet me: I related to her this horrible dream, and she forbade me to mention it to any person. I remarked, however, that since that communication her misfortunes had increased, and her troubles had become more overwhelming than before. Frequently she addressed her prayers to God (most generally in German), prostrate at the foot of my bed, when every body thought her asleep; and always were the last accents of her voice choked by her sighs. I have even repeatedly surprised her kneeling on her bed, and uttering with anguish: “Oh! my God! save him, in thy divine mercy!” None of the motions and words of this unhappy Mother escaped me, for our two beds

were adjoining. The wisdom of the Almighty had decided it should be otherwise: only I and my Sister, who disowns me—we were alone to survive the monarchy of France, broken by the axe of the assassins. Frenchmen destroyed the good tree, hoping to gather figs from thistles: how cruelly have they been deceived! In vain have they sought for the sources of public welfare in the bosom of faction; they have, by common disasters, gained conviction that tares cannot bring forth good grain, and that every edifice of which God is not the architect—every settlement whatsoever, that is not founded on justice and truth, sooner or later falls into decay: they will reap according to what they have sown.

To complete the destruction, even to the root, of my royal race, they delivered me up to the discretion of wretches, who, in those times of anarchy and impiety, valued themselves on their cruelty towards me: upon this subject, let the book entitled, “*Abridgement of the Misfortunes of the Dauphin*,” be consulted. I was preparing to reveal many other mysteries which relate to me, had I not been arrested in the course of my earthly thoughts, to publish, as will be seen by the sequel, the mercy and the works of God. Without this circumstance, I was about to relate all the minute details that concern me, from my imprisonment in the Temple up to the present time. I should have carried my readers with me into Italy, where, keeping incessantly in my mind the prayers of my virtuous, and yet so unfortunate Mother, who had put all her trust in God, I asked myself—“where, then, was the Almighty at that time,” since virtue and innocence had been sacrificed to the perversity of crime? No one had ever had the opportunity to rectify my ideas upon the incomprehensible dispensations of the Most High. Of the recollections of my early age

in matters of religion, no other remained to me, except that of having assisted at representations in the chapel of Versailles, where each one, a book in his hand, read more or less therein, whilst men in motley dresses sang and marched to the sounds of loud music. Astonished at this spectacle, I used to question my Mother, who answered me : “ It is the Holy Mass : the merciful God is here present—we must pray ; we are assembled to address our homage to him.”

Such had been the whole of my religious education, when I was confined with all my family, beneath the bolts of the tower of the Temple. In this abode of sorrow, my incomparable Mother made me learn two short prayers, by which I besought Infinite Goodness for ourselves, for our friends, and for France. Like my family, my hopes rested in God ; and I prayed, without understanding what it was to pray. I was never the last to kneel, when I saw my Mother, my Aunt, and my Sister prostrate themselves. With them I lived as if I had been in the company of angels ; my tormentors, by tearing me one night from their arms, to carry me into a separate dungeon, deprived me of the last consolations it was my lot to feel during my long captivity, until the so much wished-for day of my deliverance. How severely I felt the horror of my new condition, subjected as I was to the brutal *surveillance* of unnatural beings, who had nothing human but their appearance !

At the time of my residence in Italy, I was forthwith concealed in a cloister, where I saw again, for the first time, the same ceremonies that I had witnessed in the chapel of Versailles ; but I was not more enlightened respecting them than formerly. My protector, Pius VI, thought proper to remove me from the cloister, and to secrete me, with five of my friends, in a retired country

house, where this venerable old man fell into the hands of my political persecutors. Deprived of his generous support, a new era of suffering commenced for me, and my life became a succession of continual torments, treachery, imprisonments, and the most inhuman treatment. After such a distressing complication of strange incidents, which, by overwhelming my body, had disordered my intellectual faculties, what was to become of my sterile existence upon this earth, which rejected me—where, alone in the universe, enveloped with an impenetrable mystery, without resources, deprived of my family and friends, my dejected soul had not even the consolation to look forward to a better world? For, if I may so express myself, I had moreover lost my God. But nevertheless Providence had not forgotten me—it was watching with paternal kindness over my destiny, to direct it, by means at that time unperceivable, towards a glorious end—at which I was only to arrive by crossing an ocean of tribulations, that has conducted me to the state of annihilation, by which I am effaced before the wisdom of the age, that the triumph of my cause, which will be the work of Heaven alone, may attest the omnipotence of God in the eyes of the universe, and may confound the pride of the passions of mankind.

I have not present to my memory the date at which I arrived at Berlin, in 1810; for, in my uncultivated existence, I did not know either the day of the week, or the week of the month, or the month of the year. All I can ascertain is, that it was on the 12th of May that, with the grace of God, and by order of M. Lecoq, president of police, I fixed my residence at Spandau. There I soon became acquainted with worthy persons, especially with Messrs. Preis, Plischkofski, Poppe and Winter, head masters of the public school of the town. These

eminently respectable men, particularly Preis and Winter, had established an academy for the culture of vocal and instrumental music : and, through their kindness, I soon became a member of this society. They found my voice agreeable, and, as I was ignorant of the science of harmony, MM. Preis and Wander, professors of music, and directors of that of Spandau, gave me lessons on several instruments—and, after I had studied a certain time, requested me to join them at church on holidays, when they went thither to celebrate the praises of the Lord.

It was at this period that I assisted, for the first time, at the ceremony of Protestant worship. The clergyman habitually ascended the pulpit, and always devoted the greater part of his sermons to a lengthy discourse about Jesus Christ, whom I did not know. Hereupon I became desirous to gain information concerning this article of the Christian faith ; and, in consequence, I procured the Testament, which persons assured me to be the history of his birth, his life, and his death. After having perused a portion of the facts which relate to him, I thought I observed so many contradictions, so much injustice—and even so many untruths, that all I had read seemed to me an invention of man, and I did not search farther into the subject. My opinion upon the existence of God was very different ; for my eyes bore me testimony of the works of creation. A fortuitous circumstance caused a book, called “ *The Starry Heaven of Bothe,*” to fall into my hands. With what sublime astonishment did I view the description he gives, of his discovery of several suns ! No one, before him, had told me so much ; he rendered visible to me the admirable system of each of them, and of the millions of planets, of greater or less magnitude than our earth, re-

volving around those luminous globes. What an immensity of greatness, thought I, in the omnipotence of God ! Such infinite wonders proved their author ; and, from that moment, I acquired an irresistible belief that there existed a sovereign and indispensable ordainer of all created things. But what was the nature of God ? what did he require of man ? Hereon my mind fell back into the depths of ignorance : all the pretended explanations I had heard from the lips of the Lutheran preacher, only contributed to render my ideas more obscure on this delicate point. Was it owing to my having been present at his sermons only five or six times during my residence in Prussia ? or was it the fault of the minister ? I know not. In this state of perplexity and internal struggle, and whilst I was exhausting all the faculties of my mind in search of a truth, to understand which had become a very want of my soul—I was accused before the criminal magistracy, of having circulated false Prussian *ecus*. This odious accusation proceeded from the most worthless of men, for I had been his benefactor. The perfidiousness of the examining judge, before whom the charge was laid, aggravated against me the consequences of this illusory prosecution, through which I was imprisoned, and kept one whole year in the strictest solitary confinement. In vain did I ask for paper to write, and books to read ; they pushed cruelty so far, as to refuse me even these consolatory means of pastime.

I met, however, with more sensibility in the gaoler's wife, who, moved by a feeling of commiseration, lent me an old book—it was the Gospel. Although I was already acquainted with it, I opened it through want of something to do, and fell upon the chapter of the Ascension. Whilst meditating thereon, the Starry Heaven of Bothe returned forcibly to my imagination, and with

him I traversed, in thought, five hundred thousand millions of German leagues above the earth, where I still found planets and suns throughout space, and no place that I could suppose to be Heaven—the abode generally assigned to the blessed. Said I to myself—whither, then, did Jesus Christ ascend? It is true that God is almighty; and the Creator of the universe must have means to bring into his presence him whom he sent upon the earth, as well as the creatures that inhabit it: now, if Jesus Christ descended from Heaven, it is evident that Heaven exists. Perhaps it is situated behind the systems of all the suns, at a degree of altitude which neither the eye nor the mind of man is capable of perceiving. But how much time would it require to arrive at such a height? I then began to calculate mentally, but soon lost myself in the complexity of figures. Not possessing the means to continue my computation upon paper, it occurred to me to ascend the windows of my prison, to detach therefrom a nail that I saw, and the point of which would serve me to trace my figures upon the walls. I tried in vain to draw it—so strongly was it fixed in the wood, that all my attempts were ineffectual. Fatigued with my fruitless efforts, I turned round to descend, when I observed on a store that was there a piece of chalk, which I immediately seized. The boards of the dungeon were soon covered with calculations; for it may readily be guessed that I used the floor for my writing-table. This is how I proceeded:

Jesus Christ (thought I to myself), at the moment of expiring on the cross, said to one of the malefactors, who, being crucified with him, implored pardon for his sins—“Verily, thou shalt this day be with me in Paradise.” The journey, therefore, from earth to Heaven must be made in less than twenty-four hours. How

many leagues must the soul, accordingly, travel per hour to arrive at a distance of five hundred thousand millions of German leagues? Jesus Christ completed his sacrifice towards the ninth hour of the day: consequently, there only remained fifteen hours to midnight—and, as each hour contains 3,600 seconds, fifteen hours (as I did not then know the Hebrew computation of time) produce 54,000 seconds. Admitting that the space to be gone through did not extend beyond five hundred thousand millions of leagues, it required a rapidity of motion exceeding nine millions of space per second—since nine times 54,000 gives only 486,000,000,000—an absurd supposition.

I next hit upon a more probable conjecture, although I could not reconcile it with my reason. I admitted as possible, that a spirit could travel with the velocity of a musket-ball, which I hypothetically estimated at a German league (or about three French leagues) per second. Although this supposed rapidity was repugnant to common sense, I calculated, from this postulate, how many years were comprised in five hundred thousand millions of seconds. An hour contains only 3,300 seconds; consequently, 24 hours represent 86,400 seconds—and 365 days, 31,536,000. So, supposing a spirit to travel with the rapidity of a musket-ball, at a German league per second, my computation had already brought me to more than fourteen thousand years, without the whole distance having been gone through—for the solar year consists of 365 days and 6 hours: I did not extend farther this calculation. God—almighty as he is—could not, according to my mind, in his truth and in his wisdom, separate space from time; and since Heaven, which the souls of the blessed inhabit, is situated above all the stars, it required, then, millions of years to arrive

thereat. This Heaven must be the abode of God; but it certainly is not beneath the stars. I defy the whole world to prove the contrary of my proposition.

The evangelist Mark is made to say (xvi, 19): "The Lord Jesus was raised up to Heaven." By whom? Some pretend he ascended on a cloud. Every one knows at the present day that clouds, which are formed by vapours from our earth, cannot attain a greater degree of altitude than four leagues above us. That fable will do for those, who consider the ethereal firmament as their Heaven—as for others, who seek after truth, they do not find it in a means of conveyance applied to vapour, and which that luminary restores to the earth, from whence it rises.

We read in like manner, in the gospel of Luke (xxiv, 51): "Jesus separated from them, and was raised up to Heaven." The conclusion I came to, in pursuance of my reflections was, then, that if persons who have never understood what Heaven is speak thus, their testimony cannot offer any guarantee for the truth of the existence of other facts, the reality of which has no other foundation than their word. In short, I discovered so much contradiction between the four Evangelists—so much nonsense—so many reports that are incompatible with the constituent characters of truth—I will even add, so many falsities, that my mind refused, formally, to submit to the doctrine of the New Testament. Methought only: If Jesus Christ did really exist, such as he is represented, addressing merited reproofs to the unjust Jewish priesthood, then he was a just man—and his love of justice inspired me with the highest esteem for him. If he was crucified (thought I again) by order of those who deceived the people, his being put to death was not surprising to me; a long-earned experience had

shewn me that men, filled with zeal for justice, did not meet with happiness here below—especially when they preach that sound morality, which is not pleasing to the ears of hypocrites, who speculate on their imposture, and live at the expence of others.

One day, I wished to ascertain whether I had not been incorrect in my former calculations : I resumed for that purpose my pen of contrivance, and recommenced my work. Wholly absorbed in this kind of occupation, I did not perceive that the Inspector of Prisons, who came to visit me, was behind me :—Incensed at the indifference I shewed for all that was passing without me, he exclaimed—“ What are you doing there ?” “ I am calculating (replied I calmly) the time that is necessary to ascend to Heaven.” “ Pshaw ! (replied he), no one can know that.” “ You are right (rejoined I) ; but do you believe that your body, after the universal resurrection, is to ascend to Heaven, to enjoy there everlasting life ?” “ Certainly.” “ Well, then (added I), if you were to fly as rapidly as a musket-ball—that is to say, so as to pass over a German league each second, you would require more than fourteen thousand years ; and, after having travelled all this time, you would not have attained the highest of the suns—and when arrived at the end of this journey, you would not yet discover your imaginary Heaven !” “ What religion, then, do you profess ? (asked he of me) it seems you do not believe in God.” “ God and your Heaven, Sir (observed I), are two very different things : the former exists, and the latter has no existence, but in the brain of those who do not understand God.” “ And you—you man without religion, do you understand him ?—Where is your God without Heaven ?” “ For me (said I), God is there where many people do not seek for him : inform me

where is your Heaven, and I will point out to you where is my God." Mr. Inspector shook his head, and left me, without uttering a word.

Night found me, according to custom, mounted on the window of my dungeon. The appearance and disappearance of the stars evinced to me, more and more, the merit of Bothe's doctrine; and their regular course attested anew to me the dominion of the Almighty, who had fixed them there, where they moved each night in the same way. However, I repeatedly read the gospel, and more and more did I feel my heart beat with love for Jesus Christ—but merely through a sympathetic feeling, which makes one attached to an unfortunate person because he has succumbed, the victim of assassins, who have sacrificed him to conceal their crimes. Influenced by these considerations, I put aside the gospel, and the observation of the stars became my sole study. In order to lose nothing of my application, I slept by day, and kept awake by night. In proportion as I gradually penetrated, by reflection, into the immensity of these works of the Creator, and followed their course, so wonderfully ordained, my admiration continued to increase, and I soon found myself transported with an unbounded adoration for the Author of so many wondrous works. It was a book, that made manifest to my reason the evident existence of God, and the infinity of his incontestible wisdom. God, supremely perfect, could not have created, without design, all these prodigies of magnificence, nor yet this earth, which, in reality, is only a planet, amid those that shine with so pure a lustre around the world, and which are probably inhabited by beings, of whom we cannot form any idea. Whilst nourishing such sensations in my mind, I almost dared to ask of the Eternal an account of his incomprehensible decrees with regard

to man—who appeared to me cast upon this globe, merely to drag painfully thereon a career of anguish. In this distressing appreciation of our earthly destiny, I proposed myself to my own consideration, as a living example.

The evangelists are made to say, that Jesus Christ frequently delivered the body of man from devils, several of which sometimes having simultaneous possession of the same individual, acted in concert to direct him to evil. My watchings by night seemed to afford me an explanation of these passages of the Holy Scriptures, which I interpreted as so many parables, instead of taking them in a literal sense. My dungeon was situated on the third story of the building; and malefactors of all kinds were confined in the rooms that surrounded it. As soon as a new occupant took possession of his lodgings, his accomplices immediately came around him, to prescribe to him his system of defence before the justice of men. However, the instructions were always given in a language that I did not understand—it was the means of intercourse adopted among all the prisoners. The emblematical words circulated from door to door, even to the most distant extremities of the prison, through holes which the prisoners had made in each partition that separated the different places of incarceration. By means of this ingenious contrivance, which they only used to concert together about their affairs, all the inmates of the building learned what was passing among them. One day, an individual called Soubée was put into a dungeon adjoining mine, to the left; his accomplice, under the name of his wife, had been lodged on the other side to the right, so that I was situated between them. This man was not ignorant I was there; and, in order to make me serve for his purposes, he protested to me that he was innocent—that, being a fo-

feigner, his enemies had accused him, to save the really guilty parties ; and that he should be lost if I did not lend him my aid. “ How can I assist you ? (answered I, through the hole of communication), I do not know you ; and I am myself unfortunate.” “ It is precisely (said he to me) because I know you are unfortunate, that I address myself to you ; for you feel more severely than I the grievousness of a position, which, as in your case, assimilates the innocent to the guilty. Besides (added he), I am of French origin ; wherefore I put trust in you : in the name of God I beseech you, do not betray me.” I could not find it in my heart to resist — “ Innocent, and a Frenchman !” said I to myself. I therefore asked him what service he expected from me ? “ To repeat to my wife that which I shall confide to you.” I undertook to do so ; and he did not delay to acquaint her, through my intervention, with a project he meditated, of which it was impossible for me to suspect the least appearance—namely, to escape. This unhappy woman was pregnant ; her state, which required special attention, had excited the compassion of the gaoler’s wife. Being, therefore, much less strictly guarded, she was enabled to frequently receive the assistance that her friends without the prison sent to her ; and she took advantage of the kindness which was shewn her, to extend to these last the mysterious correspondence. Shortly afterwards Soubée’s acquaintance came, and brought to him, under the window of the place of his confinement, the necessary instruments with which he was to prepare his means of escape. It was already too late, when I discovered that my unsuspecting complaisance favoured an enterprise, which was repugnant to my ideas of justice ; and, emboldened by the consciousness of my motives, I resolved not to let the execution of the project be com-

pleted. Yet, having promised to keep the secret, my position became embarrassing. Soubée, about to escape, by the opening he had made, through the floor of his room, came to the hole of communication to bid me farewell. I observed to him with energy : “ It is not thus I consented to serve you. If you are innocent, as you affirm—what need have you to flee? I command you to remain here; otherwise I will call the gaoler.” “ Good God ! (exclaimed he), what a dreadful disappointment ! ’Tis now, indeed, I shall appear guilty, and they will remark all the disorder of my room ; and in vain would I deny I am the author of it.” “ It is easy, on the contrary (replied I), to make this circumstance turn to your advantage :—Send to-morrow morning, as early as possible, for the Examining Judge ; declare to him that you have perceived the opening which exists in the floor, and insist to be transferred to another prison. He will appreciate your apparent honesty—he will see, in this proceeding of yours, a proof that you are a stranger to the fact of which you give him information, and you will gain for yourself his goodwill.” “ You are greatly deceived (rejoined he) in the opinion you have formed of that man’s character ; nevertheless, I yield to your will. Only allow me to replace the boards I have cut in their original state, so as to conceal as well as I can, for the present, the traces of my offence—to-morrow you will not prevent my departure, I am sure.” Soubée, after having properly repaired the consequences of his evil action, came back to me and said : “ I know who you are, and I have learned the plot they are devising against you. Your examining Judge is mine also ; and he is no more ignorant than I of the names of those wretches, whose place you occupy in prison.” Particularly struck at such language, I induced him to reveal

the truth to me. The disclosures he made me, rendered evident the iniquity of an accusation planned against me—the effects of which treachery I was so painfully undergoing. He afterwards added—“ I am quite willing to repeat my indications before the magistracy, if you deem it proper.” “ I earnestly request you to do so (answered I), if you have it in your power to prove your assertions. Rely then on my gratitude: I promise, when justice shall have been done me, to apply myself to obtain your liberation, were you even guilty.”

This prisoner kept his word: he imparted without reserve to the Justiciary, indications of such strong evidence, that they ought to have made the examining Judge recoil before the enormity of a prosecution, the secret motives of which, it was proved to him, were no longer a mystery. But the base magistrate who directed the plot of my persecutors, far from being disconcerted before a manifestation which attested his villainy, substituted falsehood for truth, to ensure more effectually the success of his insidious machinations. In consequence of this incident, Soubée, transferred to another prison, succeeded, without my participation, in effecting his liberation. Meanwhile, I had gained some knowledge of the malefactors' jargon; and my ability to interpret their cant terms enabled me, during my nightly meditations, to investigate the nature of man, and to estimate his justice. The prisoners always contrived means to keep up a correspondence with their accomplices without the prison; and they agreed together upon the kind of testimony it was essential to bring before the Judges. By means of such artifices, and the evidence of perjured witnesses, who sheltered their false oaths under the cloak of a usurped reputation for religious probity, I saw innocence condemned, and guilt acquitted. It is thus

that, in consideration of some vile interest, they swore in the name of God, of the Son, and of the Holy Ghost, that the guilty man was virtuous, and the virtuous man guilty. Ah! thought I sorrowfully to myself, these are the unclean spirits mentioned in the gospel! What, then, is the justice of God, which permits that so many atrocities should be committed with impunity? A victim of these impious manœuvres—overwhelmed from my infancy in a sea of troubles—having at each step of my career met only with precipices, if my enemies allowed me a momentary respite, it was in order to stifle me, immediately afterwards, with the oppression of more cruel torments. The present only offered to my resignation dreadful miseries to be borne—and the future! could I look forward to it without despair, delivered up as I was to a malignant power, that knowingly and designedly issued decrees in favour of corruption, and blasted the most constant integrity? What was to become of me in my present miserable and forlorn state, in the midst of people, whose only thoughts with regard to me were those of treachery and rage? Overwhelmed by the painfulness of these reflections, my soul succumbed into a mortal agony: without strength, without hope—almost without any other sentiment of life, than that of my excessive wretchedness, I threw myself on my straw pallet, where, having fallen asleep notwithstanding my affliction, I had the following dream:—

I saw my examining Judge enter my prison, in company with a hideous-faced being, each of them carrying a sword. They gave me one likewise, and incited me to fight with them: but scarcely was I armed, when they both fell together upon me. Wholly taken up with defending myself against the stranger, I was not able to face about upon the Judge, who, keeping behind me,

availed himself of the advantage his position gave him, to sever the blade of my sword three inches below the hilt. The steel fell at my feet; and I heard a burst of hellish laughter, like that which they say is the laugh of the fallen angels, that announced to me the triumph of my adversary. My two assailants then went away; and the noise with which they closed the door awoke me. Fully convinced I had been dreaming, I immediately fell asleep again. Another vision came to agitate anew my mind:—Has this last one, as well as the others, a prophetic portent? I know not; for the events of my life have not hitherto afforded me the interpretation of the images exhibited to me by my dreams.

The door of my prison opened a second time, and I saw the Prince Royal of Prussia enter, who, placing in my hands a magnificent sword, said to me: “Accept this sword; they shall not break it for thee as treacherously as the first” I wished to thank him; but the motion of my body awoke me. Then hope, which (allow me to use the simile) is the support of misfortune, gave new life to my soul; for I had addressed myself to the Prince Royal of Prussia about my affairs, through a young man belonging to the Court of Judicature, who had done me that service.

A short time after, I was confined in a house of correction, without having undergone any sentence; “*for the only reason, that I had had the impudence to say I belonged to the august family of the Bourbons.*” Imagine, if you can, the nature of the sensations which I, the son of the kings of the earth, must have felt, when I found myself thus confounded amid corruption and crimes, in the society of beings who are an object of disgust for the world! I fancied myself really descended into the middle of the infernal regions. There was in

this establishment a church, designed for the prisoners, and all were obliged to go thither on Sundays, to assist at service. A preacher never omitted to unfold some passages of Holy Scripture; he endeavoured to display the enormity of the sins of those who steal another's goods, or who become guilty of other iniquities, to the injury of their neighbours. In the course of a tiresome sermon, he so forced and disfigured the meaning of the evangelical text which was the subject of it, that the unhappy prisoners had to suffer the disdainful looks of the inhabitants of the town, who came in crowds to these meetings, as to a spectacle. How many there were among these sight-hunters, who, by culpable actions, not enquired into, had rendered themselves more or less deserving of the disgraceful penalties with which those had been branded, who were thus gratuitously exposed to public obloquy! I often asked myself, in what way such religious shows, which they converted into scenes of scandal, could be agreeable to God—to the all-merciful God! One day, at the termination of the minister's discourse, the assistants celebrated the feast of commemoration of Jesus Christ. The hypocrites,, who, by their unbecoming attitude, had insulted the sacred rights of misfortune (and I class among them the superiors, as well as their family), partook of the banquet of mutual love in memory of the Lord—of him who did not condemn sinners. The priest then distributed the remains of the holy table to the *impious*, for whom they had before only had marks of contempt.

Immediately after this communion, disregarding still more shamefully the example of justice and charity given by Jesus Christ, as well as the commandments of God, our profane masters caused a woman, fifty years old, to be flogged, because she had secretly assisted her hus-

band, who apart from her, was lodged in another portion of the building. The husband himself did not escape the brutality of this shameful punishment. Both were making atonement for a crime they had not committed, and to suppose them, for one moment, guilty of which, was repugnant to reason. These two unhappy persons were named Wolf; they were rich landholders. An only daughter, who formerly constituted their happiness, remained plunged in the most poignant grief, being suddenly deprived of a father and mother, who lived only to make her happy. Wolf being one day at Berlin, on business connected with his trade, a fire consumed all his property. At the time of this disastrous event, the fatal consequences of which became irreparable for them, his wife was also absent from home. What does human perversity care for improbabilities, and material facts in justification, when it is its interest to accuse? Urged on by the demon of revenge, Wolf's brother-in-law publicly accused his own sister of having set fire to her house. She was condemned; and her husband, although thirty leagues from the place, underwent the same condemnation, as convicted, according to the sentence — not of being guilty of the crime, but because the testimony of his brother-in-law had rendered him liable to the suspicion of being his wife's accomplice! Yet that infamous calumniator, three weeks before his information, had publicly repeated, and apprised the magistrate by an anonymous letter, that Wolf's property would be set on fire. Eight years of hard labour was the unjust sentence, that consigned to a prison these two beings, so really unfortunate, and still covered with the ashes that completed their ruin! What the flames had spared of their short-lived affluence, had been divided among the lawyers, to defray the expences of their prosecution. I

had the opportunity to penetrate into even the most secret thoughts of their soul: their fate was dreadful, and I willingly forgot my own sufferings, to commiserate only theirs; for all that remained to them on the earth, was their sorrows, their tears, and the remembrance of their judges' iniquity. An impression of another kind weighed painfully upon their heart—namely, that their honest sentiments, which ought to have protected them before the tribunals, were, in a manner, one of the causes of their present affliction. Relying on their innocence, they did not keep sufficiently on their guard against the artifices of a prevaricating magistrate. Their ignorance of the resources of knavery had, therefore, delivered them up, defenceless, to the mercy of the examining Judge, who insured the triumph of injustice, of which they were the victims, by taking a crafty advantage against them of the simplicity of their character. What justice is that, which, instead of protecting the innocent, as it ought to do, becomes their oppressor!

Such, however, was the living picture of human depravity, whose shades, passing and repassing incessantly before my sight, were reflected in my mind as so many frightful apparitions! This made me fall into a state of melancholy so overwhelming, that it slowly poisoned every hour of my lingering existence. The prisoners, independently of their personal sufferings, had, moreover to endure the tyranny of those who are called Superiors of a house of correction, whose slightest caprices are an arbitrary law, that is instantly carried into execution. They are far from exercising their authority for purposes of improvement; and the abuse they make of it frequently urges those on to fresh crimes, whom they are commissioned to reclaim to virtue by their gentleness and good conduct.

Among these governors was one named Koursabi, or Krussabi, universally hated, on account of his flagrant acts of injustice. No person was safe from corporal punishment, which, when ordered by this man, was almost always the result of his arbitrary will, and not of a fault to be corrected. One Sunday, on coming out of church, where both had taken the sacrament, a young man was walking at a distance from Koursabi, in the yard of which he was inspector: "You are wanting in respect to me, rascal!" cried he; and immediately caused thirty blows to be given him. This unmerited treatment exasperated the outraged, though guiltless, victim to such a degree, that a few weeks after he cut Krussabi's throat, in presence of all the prisoners. These, forgetting their aversion, flew to the assistance of their persecutor, and threw themselves upon the murderer, to stop his homicidal arm. That was a fine example of charity, offered by the *impious* to those who, at the same time that they gave them this appellation with words of scorn, did not cease to have Jesus Christ in their mouths, even whilst committing the actions most reprobated in his gospel.

This latter circumstance caused me to reflect anew upon myself. My imagination represented to me, in summary and in detail, all the anguish of my soul—all the tortures of my body, which had so roughly assailed the poor forsaken orphan, since his abode in the tower of the Temple. The passions of the earth had enveloped me, as those elevated points in the horizon are by the thunderbolt, which, roaring, falls with a loud crash, furrowing them in every direction. These dark storms, incessantly gathering over my head, continued to stun me with their dull moaning; and, struck motionless by an irresistible power, which chained me beneath the

bursts of thunder, I had no strength to flee—no place of refuge to shelter me from their ravages. Yet, in recalling to my memory the sentiments of my heart and the actions of my life, I felt myself irreproachable. Why, then, had I also been flogged in the prison of the Temple? Why so many years of imprisonment, of which I could not foresee the term? Why so much persecution against me, who have never injured any one? If such were my thoughts then, how considerably have subsequent events increased the bitterness of my ulterior feelings! I have been continually pursued from one retreat to another, like a dangerous animal. There have never existed in my behalf either laws, justice, or civilization: more than six thousand of my days have been spent in abodes, which the masters and pretended sages of the earth have had constructed only for the confinement of criminals! Among the number of my most vehement calumniators, rank men, who have earned for themselves a reputation of sanctity by the austerity of their religious practices; and even the priest, who calls himself a disciple of Jesus Christ, has not been the least violent in distributing his outrages! I have been defamed without reserve; and the authors of this state of degradation, which they have caused me by their falsehoods, are the first to proffer as reasons for their reproaches, the opinion they have spread concerning me, and the discredit of the ignominious treatment I have undergone from them! These hypocrites, again, at the same time that they shew themselves full of arrogance with regard to me, do not blush to be supple, indulgent, nay respectful, towards dissolute persons, notoriously dishonoured by their acts of injustice—because these latter are rich, and have a name, credit, and power! Such have I seen men—such are they every where; slaves to their inordi-

nate propensities, deaf to the voice of honour, of truth, of justice, and of true religion. When this deplorable view of the human species has struck my mind, before God had opened my eyes, by visible communications of his merciful providence, a thousand times my lips have uttered murmurs.—I have invoked the justice of Heaven; and immediately have I said to myself, that this Heaven had been invented by the sectaries of the gospel, as an article of faith which gave them mastery over consciences, to direct them according to their will. I have surprised myself anew, and despite of me, calling down the thunders of the Eternal; and I have besought him to crush those ravenous wolves, who corrupt the soul and assassinate the body, to devour the spoils of the oppressed. In fits of frenzy, I have even gone so far as to reproach Infinite Wisdom with having created man for his misfortune. “O God Almighty! (have I cried), why does man exist? For what purposes dost thou leave me my existence? What willest thou more of me? and what have I done to deserve so many evils thou hast heaped upon my head? Thou slumberest in thy Heaven, and crime torments innocence with impunity, upon the earth which thou hast given to man! My heart, in short, experienced a want to deny God and my soul; but my reason soon reclaimed me from my error.

During the time of my residence in Prussia, I had several visions of a striking nature. One night, a being under the human shape, approaching my bed, took me by the hand, and carried me up together with him, in spite of me. He brought me opposite to a large city, built upon the borders of a river, that was crossed by a bridge, over which the thoroughfare was intercepted by a partition, in which was a little door closed. Being arrived there, my guide said to me: “It is by this place

thou must pass to arrive at the throne. Go, then, and knock—it shall be opened to thee: thou wilt see at least the new king, that has just been crowned.” Without reflecting, I knocked at the door, which partially opened: a kind of man appeared, half concealing his body behind this door. He had a hideous face, that recalled to my remembrance countenances I had seen in my childhood, during the course of the revolution. His head, covered with a nightcap, was fully exposed. “What do you want?” halloed this diabolical figure. “To pass this way,” replied I. “Have you two fish to give me? you shall then pass.” I did not understand the meaning of this demand; when suddenly this monster of a man slammed to the door with loud noise. I heard nothing more but a Satanic laugh, that echoed from behind the partition. I turned round to question my guide, and obtain from him the explanation of this mystery—he had disappeared. I retraced my steps, and was not long before I lost sight of the city and the river: I was then going along a very wide road, at the sides of which I met with milestones for marking the distances: I sat down on one of them—not with the intention to rest myself, but to reflect on my singular adventure; this milestone bore the number 1830. I concluded therefrom I should have a long journey to accomplish in the absence of my conductor; and I already began to feel uneasy at being alone, when suddenly I heard a great uproar, mingled with music that was frequently interrupted by dreadful cries. I lifted up my head, and saw a black coach, drawn by horses also black, and followed by a cart full of musicians, who were playing the march of the “Maid of Orleans.” The music was so bad, and the time so imperfectly kept, that the people who accompanied the cart threatened to overturn it.

That piece of music was known to me: I pitied the poor musicians, and, through a feeling of benevolence, I stood upright, to shew them the time—for they seemed to have no notion of it. However, the people, indignant at their discordant sounds, upset the cart in a moment, and cast stones at those who ran to the assistance of the musicians. Cries of “Stop the King!” being heard, the crowd rushed onwards in the track of the black coach, which I espied, happily, at a distance from the scene of action. It had gained so much ground they could not overtake it. I felt a degree of pleasure that the king, by the rapidity of his flight, had escaped the danger of being taken. I then awoke.

In 1812 I had another vision, still more extraordinary than that one. I was on the upper part of a mountain, whose summit formed an extensive field, in which they had left the stubble of the last crop. In the middle of this field was an alley of some young trees, stripped of their leaves, as if it had been towards the end of Autumn. I proceeded along this alley, without knowing why, when I heard behind me the steps of a horse's feet. I turned round, and saw near me a Prussian cavalry officer, who delivered me a large letter that was addressed to me, and, without awaiting my answer, quitted me with astonishing precipitation. This letter contained the order to assume the command in chief of several armies, composed of soldiers of divers nations, against the common enemy. I asked myself—but where are, then, the armies I am to command? At the same time I looked around me, and descried, advancing in a northerly direction, an immense body of troops, more than half which belonged to the Prussian States; I did not know to what countries the rest belonged. This united army was marching towards me, in good order and in line of

battle. The commanding officer gave the order to halt, and the whole staff of officers approached me, to present me their homage. I looked at myself, not knowing by what sign all these people could recognize me—and great was my surprise, for I was clothed in the complete uniform of Frederick the Great; I carried even to his crutch. “Where is the common enemy?” was the question I immediately addressed to them. “Advancing towards the south; they have already passed beyond the valley, and their advanced guard have reached the middle of the mountain on which we are stationed.” “Every man to his post,” commanded I; and immediately the army was in motion, according to my orders, to receive the enemy before they gained the heights. When we arrived at the declivity of the mountain, I found the valley occupied by French troops, strong detachments of which were rapidly advancing behind the vanguard, with a view to support it. Their position was not advantageous, and I shouted to my aides-de-camp that it would be cowardly to fire upon them—that they must dislodge them with the bayonet. This command, which the impulse of my heart suggested to me, was immediately obeyed; and, as I had foreseen, the enemy immediately retreated to the bottom of the valley. I summoned them to surrender, but a tremendous fire was the answer, and my soldiers fell, like corn-ears beneath the sickle of the reaper. This unfortunate result of my commiseration, did not permit me to listen any longer to aught but the voice of honour: I commanded to answer in the same way—and whole regiments fell, overthrown by the murderous bullets of my army. Nevertheless the French, inaccessible to fear, continued to fight with the courage of a lion. “Charge with the bayonet,” ordered I hastily; and, in consequence of this

manœuvre, the battle became furious, and the slaughter dreadful. The French army was already beginning to give way, when Napoleon, who commanded it in person, rushed upon me—and, before I could put myself on my guard against his impetuous attack, he ran his sword through my body. I felt I was mortally wounded. A moment afterwards, I came to myself; but the scene was changed:—I found myself in an ancient Romish church, lying on my back, surrounded by dead bodies. This ancient edifice was stripped of all internal ornament, and remained alone with its high Gothic windows. I raised myself half up, and enquired; “Who has won the battle?” for I did not imagine that all those bodies which I saw around me were so many corpses. No answer. At that moment I touched myself, and although, in my mind, I still felt the sword of Napoleon, I was not wounded. I rose quite up, and walked towards the church-door: I found it closed, without any other outlet. Examining on all sides how I could get out, I observed, in the recess of a window, a confessional open, with the exception of the entrance for the use of penitents. By means of the door that was open, I mounted to the top of the confessional, from whence I descried through the window what was passing without. All round the church were Prussians under arms, and the French were retreating in the distance in the greatest disorder. In getting down I awoke, singularly impressed with what I had dreamt.

I remember also another vision, of which the date is 1829. One night my guiding genius visited me; he took me by the hand, and carried me to the top of a mountain, opposite an extensive valley, surrounded by hills. At the foot of these hills, and round all their circumference, were seen magnificent houses, embellished

with delightful gardens, and overshadowed by trees, that rose up majestically in the air. Wide meadows divided the valley, clothed with an abundant herbage, besprinkled with all kinds of flowers. In the middle were cows, sheep, and other cattle, grazing. The burning rays of the sun descended here almost perpendicularly from the azure sky; and throughout this immense tract there was a scarcity of water—for, although the cattle met with a rich pasture at every step, I saw their tongues moving, which seemed to say—Athirst, athirst! Many persons appeared laboriously engaged in digging canals that intersected the valley in every direction, and the principal of which extended already to a large river, that was to supply them. There only remained a dike to be pierced, to complete, as I thought, the delights of this earthly Paradise, which displayed before me its magnificence. Just as the labourers were setting to work, in order to open the point of communication between the principal canals and the river, suddenly a savage horde made its appearance upon the bank on the side of the valley, so that I fancied it rose up from beneath the water; but, on casting my eyes towards the opposite bank, I observed it was covered with individuals of the same race, who, descending in crowds to the river, disappeared for a moment, and then landed at the spot where their vanguard were already fighting with the inhabitants of the valley. The savages were armed with pikes, scythes, pitchforks, and other instruments of agriculture; they formed an immense multitude. The inhabitants of the valley ran also to the assistance of their labourers, and the onset was soon general. Meanwhile the horizon had become overcast; dark clouds, which grew more and more dense, concealed the sun, and, rising like mountains above one another, left dark and deep intervals be-

tween them, whence escaped continual roars of dreadful thunder, and frightful flashes of destructive lightning, that extended even to the earth. The thunderbolt spread far and wide terror and devastation ; it rived the trees, or cleaved them in twain, and the torn branches, carried away by an impetuous wind, fell heavily upon the houses, which gave way with a horrid crash. I saw women rush from beneath the ruins, dragging with one hand a child all besmeared with blood, and pressing with the other a new-born infant to their breast. The lineaments of their face were rendered hideous, by the expression of their despair—the agitation of the air raised their dishevelled locks, and scattered them around their head ; the echoes lengthened painfully the piercing cries of these unhappy mothers. I turned to ask of my guide what this dreadful spectacle signified : in vain did my eyes seek for him—he had abandoned me to myself, alone in this scene of desolation. My heart oppressed with grief, and as if impelled by force, I cast again my eyes towards the unhappy valley : the clouds covered it entirely—it was enveloped in darkness ; and from the midst of this frightful obscurity, uprose towards Heaven piercing voices, which, mingled with the dull moaning of the storm, produced a great agitation, the commotion of which seemed to shake the mountain beneath my feet. At that moment, almost annihilated by the stupor of my sensations, I felt my spirits nearly exhausted, when I was recalled to life by the shrill whistling of a furious hurricane. An earthquake immediately followed, and I saw the mountains and the hills sink down into the plain, rolling like the waves of the ocean during a flood. All was swallowed up—not a living creature had survived : every where silence and death !!! The darkness gradually dissipated : I went down from the mountain, which alone had been

preserved—and of that immense paradise I was admiring a short time before, there only remained, scattered here and there on the ground, some branches of trees, that appeared like young plants, surmounted by little bunches of leaves of recent growth. Walking at random, I arrived at a spot planted with trees and greensward, which had not suffered ; I stopped there to rest myself, for my body was exhausted with fatigue * * * * *

What, then is man ? or rather what is the soul, which represents to the mind such nocturnal apparitions during the sleep of the body ? Are they merely and purely inordinate fancies, that are not more worthy to fix our attention than the dreams of the unhappy maniac, deprived of the use of his reason ? Are they, on the contrary, prognostics for the future, and warnings that God sends to the earth, through these emblematical signs ? Why, then, does Providence make its communications by means so impenetrable ? Such is the question of pride. Let us be content with the knowledge with which it has pleased Divine Goodness to enlighten our understanding, and let us not seek to know more—for it is not given to man to read clearly in the mysterious book of the Most High ! Let us expect, with faith and singleness of heart, the days of his grace, and with the thorough conviction that his mercy will never fail the creatures he has made out of nought, for his glory, and for their everlasting happiness. Nevertheless, without acting contrarily to these reflections, although I am unable to interpret the visions of my sleep which I have related, and many others beside, in what concerns me, I cannot divest myself of the idea, that they are allusive to the destinies of my country ; and the more so, as I have already perceived the accomplishment of allegorical images which I had previously seen in my dreams. This cir-

cumstance contributes not a little to increase the painfulness of the evils that my country and my family, of which I am the sole chief, have so profusely brought down upon my head. I still continue to love them both with very sincere affection—and this affection augments the sum of my sufferings, because I am painfully affected by foreseeing the fate which is perhaps reserved for them. I have wished to prevent the disasters I anticipate: my apprehensions have been laughed at. I have wished to save France and my family from shame; I have wished to guard them against the dangers with which they are threatened, by restoring to them peace and felicity without a public commotion: they have again disowned, and more cruelly persecuted me! So, likewise, have their common and individual enemies, which are also mine, rejoiced at a triumph they flatter themselves they will reap. Poor blind mortals that they all are! they deny Providence; but the times of God's justice, which will appear upon the earth, shall destroy in a terrible manner their dissembled security. Let us follow the course of events, that are connected with the designs of God in relation to me.

In 1832, there did not remain to me a corner of earth where I might rest my head. The Bourbons, although exiled as they are by a faction which has destroyed their power, were nevertheless living in a state of ostentatious opulence, and spending with the pomp of their past grandeur the revenues of my own inheritance. Yet my children and I, and their virtuous mother—the family of the despoiled orphan—were in want of bread to sustain their weary existence; and I, in consequence of the persecution of the enemies of my country, to avoid a last imprisonment, had been obliged to quit my domestic roof, and was wandering at hazard, somewhat like a va-

gabond, no longer knowing whither to direct my steps. It was owing to this reason that, in 1833, I resided in France, not having a halfpenny in my pocket, nor a soul with whom to speak, nor a barn to shelter me during the night. Driven from an hotel where I had asked for a temporary asylum, in the month of June of the same year, I found myself reduced to the necessity to pass three nights in the open air, the last of which was within the precincts of the churchyard of Père la Chaise. How did I appease the torments of hunger during these poignant trials? The whole world would not believe me, were I to relate that some sour fruit was the food of the son of Louis XVI. At the end of the same month, I had just quitted the interior of Paris, and I was returning, for the second time, to seek there repose by night, amid the shades of death, at the bottom of a pit, which my enemies could not dispute me, since they had buried me, although I was alive. It began to rain, and several storms were gathering above the city. I retraced my steps, in the hope I should be lucky enough to obtain shelter for this night at least. The violence of the tempest, and the torrents of rain that fell from the clouds, had rendered the streets deserted; I did not perceive any one whom I could accost, to enquire whether he could direct me to some cheap inn, where they would consent to receive me. Thus exposed to the deluge of rain, which had not left a single portion of my clothing dry on my body, my anxiety became desperate—when suddenly a little boy approached me, took me by the hand, and said: “Sir, you are looking out for an inn; come with me—I will shew you what you are in want of. This child, whom I fancied fallen from the clouds with the rain, conducted me to *No. 17, Menil-Montant*, to the door of a shabby and very dirty public house, kept

by a woman about fifty years of age, named Jeannot, who was assisted by her niece or her daughter, whom I suspected to be not more than fifteen years of age. My mysterious guide had left me there, with these words : "*Here is your refuge ;*" for I immediately turned to ask him if he was not mistaken, and I could nowhere see him. "Can I lodge here ?" enquired I, on entering. "Yes Sir (answered the mistress), there is a bed quite ready for you, if you do not object to sleep in the same room with two other persons." It is plain it would have been unreasonable in me to express any repugnance—I accepted it. They were kind and honest people : although poor themselves, not only did they furnish me with an asylum, but, moreover, with plenty of wholesome food, without troubling themselves whether my means would enable me to pay them. After a few days they arranged a little room for me, which I occupied alone. I had already enjoyed for a fortnight the comforts of my change of situation, without foreseeing the term at which I should cease to add to the expense of my generous hostess. The delicate attentions of the mother and young girl for my person had never slackened ; and the many gratuitous proofs of kindness with which they loaded me, affected my heart with a new kind of painful sensation. Indeed I did not see any prospect of having some day the means to reward my humble benefactors as they deserved. This reflection, which grieved me, made me determine, the very next day, to return to Versailles for the third time, to ascertain whether I could not, at length, find out some of the old servants of my childhood. All my attempts led to no satisfactory result—no one understood me. Night came, and I again slept in the open air. On awaking, I went to St. Cloud : I walked through the garden ; but

I did not meet a single individual with whom I could venture to unbosom myself. Then, about three o'clock in the afternoon, I crawled home. As soon as my hostesses saw me, they exclaimed: "Oh! here he is! here he is! My God! we feared some accident had befallen you!" They loaded me with demonstrations of kindness, and served me with dinner without requiring any payment. Such earnest attentions increased my chagrin, and made me almost forget that I was hungry. I retired in silence to my little room; and letting myself fall upon my bed, oppressed by the burden of my thoughts—overwhelmed with grief, and weeping bitterly at the hardness of my lot, I fell asleep, uttering these words: "In what, O my God! have I deserved so much misery?"

During my sleep, methought I was in a place where there were a great many brambles, intermingled with lofty trees: I wished to get out of these, and, in searching for the road, I suddenly found myself before a very large square marble basin, about twelve feet in depth, and which was half filled with dirty water. Without paying particular attention to it, I changed my route, to pursue my path round it, when I was suddenly attacked by an enormous dog, which rushed furiously upon me. Not having any arm wherewith to defend myself, I could only make use of my hands. The animal rose up on its hind legs, resting its fore ones upon my shoulders, and, glaring on me with its fiery eye, growled and gnashed its teeth. At that moment, I folded both arms round its neck, and pressed it with all my strength, so violently, that I strangled it. Fearing it was not quite dead, I tried to wring its neck, when, at the first effort I made, its head, separated from its body, remained in my hands. I immediately cast it into the basin: it no

sooner touched the dirty water, than it changed into a large serpent, which, with one bound, sprang upon me to encircle me. Through the violence of my struggles, I succeeded in disengaging myself from it, and yet the contest lasted; three times did this monster renew the attack; but at length chance served me admirably. Having been lucky enough to get its head under my right foot, I crushed it with the heel of my boot: I then tore its body into a thousand pieces, which I scattered about in the basin. Whilst I was acting thus, I saw myself immediately surrounded with a brilliant light; I looked to discover the cause of it, and perceived behind me a man encompassed by a glory, the extremities of whose rays were occupied by little angels, so beautiful, that it is not granted to the genius of the most talented artists to form a notion of them. They seemed to be fluttering there like little protecting geniuses. My attention was soon rivetted on the man, who stood about three paces from me. These glorious rays did not issue from his head—they seemed to me to emanate from every part of his body: his stature exceeded mine by three or four inches; the word majestic is too feeble, to render correctly the expression of his look. His hair, rather flaxen than light auburn, wonderfully curled, long and flowing, shaded his shoulders: he was the finest of men ever seen upon the earth. His glance, although it had nothing severe in it, inspired emotion and awe. He wore a sky-blue robe, which covered a white tunic bordered with flowers. I beheld him face to face, and felt myself so overawed, that I was unable to utter a single word. At length, addressing me, he said: “Thou dost not know me?” “No,” replied I. “I am Jesus Christ, thy saviour,” added he—but in a tone of voice so melodious, that in vain did my tongue strive to articulate an

answer. In a transport of faith and of love. I was about to fall on my knees, when I awoke, in despair that it was but a dream.

Some days after this vision, and by a concurrence of very extraordinary circumstances, three persons whom I did not know came to see me: it is through them that I learned, that there still existed some ancient servants of my family; I directed them to acquaint these with my presence at Paris. One by one, they successively came to me: they all unanimously recognized me for the son of their martyred king—and from that moment my situation was considerably improved. In the course of frequent conversations with these trusty friends, whom Providence had procured me, I had frequently occasion to hear mentioned a peasant of Gallardon, named Martin, who, they told me, had received revelations from an angel concerning me, and had repaired to Louis XVIII, to notify to him the order to restore me the crown, which he usurped, to the infringement of my lawful rights.

“It may be (replied I), that this man has had apparitions in a dream; but I do not believe that an angel can come down from Heaven. If he pretend to have seen an angel, and to have really spoken with one, then he could not inspire me with any confidence.” My incredulity on this article of belief of my friends, made them determine to request Martin to come and see me, without informing me previously thereof. Martin objected that, as soon as the true son of Louis XVI should appear, his angel would not fail to give him notice of it; and that, as he had received no information, he thought I was an impostor like all the false Dauphins who had come forward before me. This opinion spread among all the partisans of the prophet of the Lord—and each

whispered in his neighbour's ear : If he be not the Orphan of the Temple, Martin will know how to unmask him. How great, then, was the astonishment of all, when Martin wrote, that his angel had commanded him to repair to the place of my residence at Paris, to see me, and to attest my identity by particular marks, which, he had revealed to him, I bear upon my body ! At that period I was recovering from sickness. One day, feeling weaker than usual, I had lain down, and was sleeping soundly when Martin arrived. They brought him softly near my bed during my sleep ; and, on awaking, I thought I saw my conducting genius of the time of my nocturnal visions ; only I observed a difference in the colour of his hair, which was black, whilst the invisible being of my nights had white hair. By a sudden impulse, without reflection, I cried out, on seeing the man who was standing before me : “ You are Martin ? ” “ Yes, my Prince (replied he) ; and you—you are the son of Louis XVI.” Then, turning towards those who accompanied him, he added : “ It is truly he.”

Until this period of a so solemn recognition, the circumstances of which were repeated in the world, many persons firmly believed all that Martin related to them : but his affirmative declaration in my favour was received with incredulity, even by those who maintained the Dauphin's existence from his testimony. The energy Martin displayed in defending the truth of a fact, of which he had acquired evicition supernaturally, roused implacable resentments against him. My political adversaries, among whom rank impious priests, vowed him a deadly hatred ; and, not having been able to obtain from him a recantation, they murdered him at Chartres.

This tragical event furnished me an incontestible proof, that my worthy friend had seen the angel of whom he

used to speak to me, and that he had conversed with him. He had often related to me the miraculous works of which he had been the instrument ; but, before his violent death, I did not believe. One day, he declared to me his angel had revealed to him that my incredulity was great, on account of my ignorance of the doctrine of Jesus Christ ; that I was commanded to receive confirmation, according to the rite of the Catholic religion—that then I should obtain information, and that, by the grace of God, I should have the comprehension of facts which I did not yet understand. No one in the whole world could know that I was not confirmed—God only and I knew this secret. This revelation, which Martin communicated to me, struck me uncommonly : nevertheless, I suspected therein some intrigue of the priest party, for it was very natural to suppose that, in consequence of my misfortunes, I had not received confirmation. I therefore did not set about obeying. My resistance caused Martin's angel to enjoin him to address himself to my friend, the curate of Saint-Arnoult, who was sent to me. Martin and I remained together for several days.

“ How (I asked him) did you know I had not yet been confirmed ? ”

“ It is the angel of God (replied he) in whom you do not believe, who has informed me of it. Your want of faith comes within God's designs concerning you : hereafter you will yourself have an angel, who shall be your guide ; you shall see it with your own eyes, and yet, after having seen it, you will not believe—for you are very far from being what you ought to be. I shall not see your glory (added he) : remember me then, and all your doubts shall vanish.” He then predicted to me events to come ; and all his predictions have been hitherto

strictly accomplished. Some time after, he came to me at Versailles, and said to me :

“ My Prince, in a few days you will see your conducting angel : understand rightly his instructions, and never lose sight of them, for they are to be your rule of conduct perpetually.”

“ How do you know that, Martin ?” observed I.

“ I know many things (rejoined he) : as for you, you will only believe when you shall have seen.”

In my excess of ignorance in matters of revelation, I reflected that, very often, hypocritical persons had boasted of having seen angels ; but that it had soon been discovered they were either the dupes of pride of their false virtues, or the pitiful tools of other impostors, who had laid snares for their superstition. As far as Martin was concerned, his integrity in every respect was an unequivocal fact for me ; I did, therefore, ample justice to the purity of his sentiments. Nevertheless, I fancied he might himself be, although unknowingly, the dupe of some clever artifice. I therefore resolved to keep strictly on my guard ; and, that Martin’s angel might not know where to find me, I carried my folly so far, as to go and conceal myself at Saint-Arnoult, at Mme Pasquier’s. No person was admitted into the secret of my thoughts, not even Martin, who had left me to return to his family at Gallardon.

I arrived unexpectedly at Mme Pasquier’s one Saturday night, and said to her : “ My good friend, I wish to remain here some time : I forbid you to mention to any one whatsoever my presence at your house.” The boundless fidelity, and devotion of this lady to my person, furnished me a guarantee that my prohibition would be punctually observed. I had reason to rely equally on the discretion and obedience of her son Noël, as well

as on that of two young orphans, her servants, whom she had brought up at home from their early infancy. Immediately after supper I retired to a sleeping apartment, which they had prepared a long time beforehand expressly for me, and whose windows looking upon the street, were closely stopped up, to prevent its being observed from without that it was occupied. Mme Pasquier, who accompanied me, tried in vain to light a fire she could not succeed in doing it. The trouble she took, notwithstanding her great age, affected me.

“Never mind that, Maman Pasquier (observed I); I do not want a fire—I shall go to bed immediately. Tomorrow you will send your son to me; and above all, let nobody else but him enter my room.”

She wished me good night, saying: “Your will shall be done!” I went quietly to bed, as usual, in this house of peace. My sleep had been calm and deep, when I felt myself awakened by a shaking of my bed. I then saw standing behind my night-table, and in face of me, a young woman, who was looking at me, like a person who expects you are going to speak to him. I was so amazed, that I merely fixed my eyes upon her, without daring to utter a single word. Although she was arrayed in a man’s cloak, I took her to be a young girl of 18 or 20 years of age—and I could not account for her being there. The light in the interior of my room was the same as if it had been broad day; whence I concluded I had slept a long time. Notwithstanding this bright light, the young person lit my candle in a very extraordinary manner—for I had there neither matches, nor flint and steel: she merely took the candlestick, made a motion with it towards the chimney, and the candle lighted as by a flash of lightning. She then placed it on the night-table, opened the book of the

Imitation of Jesus Christ, which I had put there, and, without looking for it, folded down one of the leaves in such a way, that I could only read three lines, containing the following words : “ Certainly, at the day of judgment, we shall not be asked what we shall have read, but what we shall have done.”

The stranger, touching these lines with her finger, specially pointed them out to me, with a look that was almost severe ; and, without saying a word, went away by the door that was not locked. At the moment she withdrew, I discerned beneath her cloak a kind of white tunic, that I distinguished better when she turned towards the door : it was a gown, surrounded at the lower part with a border of flowers. She had scarcely disappeared, when I fancied I had been dreaming—and was dreaming still. I rubbed my eyes ; I made my repeater strike—it was only four o’clock in the morning. All my former dreams contributed to confirm me in the opinion, that this last vision had no more reality than the rest. I got up, to convince myself that then I was truly awake, and perceiving my candle, which continued to burn, I was seized with a universal tremor, that ran through my limbs. I went to bed again, because it was night without, and cold in my room ; but I found it impossible to regain sleep.

At half after five, Mme Pasquier brought me a light. Very astonished at finding me awake, she informed me her son could not come according to my orders, and begged me to permit her to light my fire.

“ Why (I answered her) did you not comply with my wishes ? Who is the mysterious person that came to light my candle ? I particularly forbade you, last night, to allow any one to enter my room ; and yet you sent a young girl to me : who is she ?”

Mme Pasquier fell on her knees, crying out: "O my Lord God! I do not know. Have pity on me!" "What signifies this attitude? (replied I.) Get up, and do not make a noise."

I related to her the incident; and ordered her not to mention it to any one whatsoever.

"Go and send me M. le Curé (added I): I want to have a moment's conversation with him."

I was fully persuaded that all the circumstances of this adventure were the result of a preconcerted scheme. My friend did not experience less surprise than the other inmates of the house, on learning the extraordinary details of what had passed under my own eyes; and, notwithstanding the positive assurances which I received from them all, that there was no deception therein, I kept my suspicions. A few days after, I returned to Paris, with the intention to shut myself up at Mme de Rambaud's, the attendant and friend of my infancy until the 10th of August, 1792. I knew her to be frank and loyal, without superstition—and, moreover, that she did not believe in Martin; so I had nothing to fear with her. I took good care, therefore, not to mention to her what had happened to me at Saint-Arnoult. Already, for some time, my mind no longer busied itself about the nocturnal apparitions, when I had in a dream the following vision:—

I found myself in the middle of a plain, where a round scaffolding had been erected, which was occupied by a catholic priest, who was preaching to an immense multitude of people that surrounded him. Approaching nearer and nearer to hear him, I saw distinctly the upper part of his body, dressed like a priest—the lower part represented to me a cuirassier, with red trowsers and boots of black leather, to which were fixed spurs, that he shook

with a great clatter as he turned to the right and to the left. His sermon was only a collection of blasphemies against God and against Jesus Christ; and every time that he uttered his most horrible sacrileges, the greater portion of the people who were listening to him roared out and clapped their hands, as a mark of their frantic joy; the air resounded with dreadful acclamations. One moment he stopped, and made his partizans approach near to the scaffolding, which was raised four feet from the ground, to give them his blessing. For this purpose, he touched with his hand his hideous face, that was covered with sores, from which a yellowish matter was oozing. He then formed an X with this infectious pus, on the foreheads of those who had applauded him; after which he resumed his disgusting preaching. Filled with indignation, I stopped my ears by covering them with my hands, and hastened away from this scene of iniquity. A great many of the hearers followed my example, and fled away with me. But, in my retreat, I met on the road a crowd of persons who were hastening forward, either to hear the preacher, or to be witnesses of what was passing there. Having already gone a great distance, I suddenly found myself once more, without well knowing how, opposite the basin where I had, in a dream, overcome the dog and the serpent, and seen the Lord Jesus Christ. This time, the basin was full of water, dirtier than the first time. I was thinking of going away, and had hardly turned round, when I perceived my Saviour, such as he had formerly appeared to me.

“Remain (said he to me), and put thy hand into that basin.”

I knelt down to do so; and as soon as I had touched the water, it became as limpid and as clear as crystal. Then one of the little angels that surrounded the glory

of the Lord came, and placed himself near the basin—took up some water in one of his little hands, and washed my eyes and face: I still remained on my knees. When the angel had completed his ablution, he looked at me, and I recognized in him my daughter Bertha, who died in 1825 at Brandenburg, during the time of my imprisonment. I was not present at her death, and, at the moment I knew her again, I advanced to embrace her; but, smiling with a most heavenly smile, she returned to her place on the glory that enveloped the Lord, and the luminous rays of which were reflected with the same brightness, in the transparency of the water in the basin. I awoke whilst contemplating that light; and I can fancy I see it still.

From that period, I felt a wish to have the gospel in French. A few days after, I retired to some poor friends, who resided Quai de Béthune, with whom lived a poor orphan girl, named Louise. She, too, had had the inspiration to make me a present of a gospel. I therefore recommenced my religious meditations; and, notwithstanding my ardent desire to gain faith, the more I read the more resistance I found in my heart—the more repugnance I felt to believe, that Jesus Christ could have taught and ordained what I considered to be absurdities. It was then, in this state of perplexity, that I was struck to the soul by the news of Martin's assassination—an event which well nigh put an end to all my faith in Divine Providence.

Martin had set out from Gallardon in good health, to go to Chartres, to make there his devotions. He lodged in the house of a lady named De V * * *, a legitimatist in appearance. He sent to me thence an express (M. Noël Pasquier, of Saint-Arnoult), to inform me that he had communications to make me, of so serious and im-

portant a nature, that he could neither transmit them to me in writing, nor confide to any one whatsoever; that, consequently, it was necessary I should go immediately to Saint-Arnoult and wait for him, as he intended to join me there. I set out directly with his messenger, and on Sunday night arrived from Rambouillet, on foot, at Mme. Pasquier's. Being in want of rest, I retired to my room; and before I went to bed, I gave directions for a carriage to be sent next day to Chartres, to bring Martin to me. Gracious God! how thunderstruck I was when, at nine o'clock in the morning, a messenger asked to see me, and acquainted me with the death of that faithful friend! Mme. Pasquier's son immediately mounted his horse, commissioned by me to obtain at Chartres all the information he could, respecting so sudden a death; but the assassins had taken their precautions beforehand against the results of an investigation, by having the corpse removed in a carriage, by night, out of the town. All that I could discover was, that Mme. de V * * * declared openly that Martin had been found dead in his bed, and that she had sent his body to the relations of the deceased.

The next day Noël Pasquier returned, by my order, to endeavour to obtain on the spot more precise documents. He brought me back intelligence, that the body of Martin had been conveyed four leagues from Chartres, to the residence of M. le Curé de B * * *, whom they directed by letter to declare, that Martin died at his house; that M. le Curé had indignantly rejected the odious falsehood they proposed to him, and refused to receive the corpse; that thereupon the carrier adopted the course, to deposit this troublesome burden at Gallardon; that the magistracy of the village, which had previously concerted measures with that of Chartres, had

at length ordered the interment of the victim—but that the body was quite black, completely disfigured, already fallen into a state of putrefaction, and that the family had only been able to recognize the relative whose loss they so bitterly lamented, by his hair, and the clothes he had on. It is under such circumstances that Mme. de V * * * tried to induce belief in a sudden and natural death. In consequence of all these particulars, which in my eyes established the existence of a crime, I sent Martin's eldest son, accompanied by his uncle, Francheterre, to Chartres, to claim justice from the judicial authorities of the place. Will it be believed, that this tribunal would not receive the lawful complaint of a whole family in tears—that it would not even act in concert with the impeaching relations, and that it coldly dismissed them with this answer—that the lady against whom they dared to raise atrocious suspicions was a person of quality, evidently not guilty.

My abrupt separation, in this world, from a friend not less faithful than religious, the flagrant iniquity of men, who, by their resistance to revenge society, criminally deprived of one of its members, render themselves (judicially) accomplices of a premediated murder—so many considerations, filled my soul with grief and discouragement. I shut myself up in my room, and allowed no one to enter it except M. le Curé of Saint-Arnoult: I poured out my affliction in the bosom of this friend—yet my heart, swelling with grief, was inaccessible to any other feeling than that of sadness. I refused the words of consolation which the Lord's minister offered me, in his affecting sympathy: I answered him like the desolate mother mentioned in the Scriptures: “I will not be consoled because my worthy friend is no more!” after which I relapsed into silent grief. A thousand different

thoughts agitated my mind, and I said to myself—why did not God, who watches over mankind, command Martin's angel to save him? Now crime lies concealed under ground, there where innocence is interred. What signifies, then, the justice of the Almighty?

My soul almost sank beneath the weight of impressions that overwhelmed it—and, in the phrenzy of my grief, I resolved to quit Saint-Arnoult and go to Paris, to publickly proclaim the infamy of a corrupting and corrupted government. I had fixed my departure for Monday: the day before, Mme. Pasquier came into my room before I was up, and said to me:

“My Prince, will you consent to remain alone in the house? I wish all your faithful servants to hear mass with me to-day, on our friend Martin's account. You may remain quite easy; I will fasten well the doors, and our large dog, which guards you, will not let any one enter, you know.”

“Go, my good friend (replied I)—I fear nothing.”

“Your breakfast is ready, and the things have been set in the closet. Only I beg you to fetch your coffee yourself; I have placed it near the fire.”

“Go! (repeated I), go, in the name of God, to fulfil the duty that your heart dictates to you: I shall easily find all that I shall want.”

“Many thanks, my Prince,” replied the good and virtuous woman. She left me; and a quarter of an hour afterwards I was alone, with the big dog, in the spacious house of my faithful friend. At the end of about half an hour, I went down stairs to take my breakfast—and I afterwards passed through several rooms to fetch my coffee in the kitchen. Oh! what was then my astonishment, and I may say my terror! I saw Martin just as I had known him, sitting on a chair before the fire,

near which the coffee was placed. At first, I thought that Martin, as well as my other friends, had intended to try me on the marvellous nature of the facts concerning him; and that, for this purpose, they had invented for a time the tragical death of my friend. I therefore advanced towards him to embrace him.

“ You here? It is very wrong of you to deceive me thus !”

“ Touch me not, Son of Louis XVI, for they have murdered me on your account.”

“ How ! murdered? I see you very naturally.”

“ God is almighty; and it is by virtue of his power I appear to you, to inform you of the circumstances which have preceded the consummation of the crime.”

He then related to me the following particulars :

“ No sooner was I arrived at Chartres, than your enemies began persecuting me, to compel me to retract the testimony I had given in your favour. I observed to them, that having been in all this affair merely an obliged instrument of God, by whose command I had constantly acted, God’s justice prohibited my denying the words, which the angel himself uttered by my mouth. Then my confessor tried particularly to overcome my resistance, by employing over my mind the ascendancy of his sacerdotal character, and the influence he had, in quality of director of my conscience. He urged me to a recantation, under the formal threat to refuse me absolution. It is for this reason I sent Noël Pasquier to you : I wished to inform you of the impious plots of these people, who boast of being the apostles of the Lord Jesus Christ, and who, instead of preaching the doctrine of our Saviour, mislead the faithful into superstition and idolatry. These hypocritical cheats have already lost a great number of souls for everlasting life. It is at the

confessional that the most deplorable abuses are committed. Instead of strengthening innocence there, by the truth of Jesus Christ, they pervert it, by giving to consciences a false direction, in the meaning of their impieties. To reach their criminal political aim, and avoid the consequences of it in the eyes of the world, they recoil at no crime, and take unfair advantage of the simplicity of those who are poor in spirit. I am one of their victims ; and, through the wickedness of my confessor, I believed for a time that it was the devil who tormented me every night, since I was made to suffer on your account—whilst it was a slow poison they secretly mixed with my food, whilst they tortured my body, to make me believe that a supernatural power, and by the will of God, punished me thus, because, they assured me, I maintained as a truth that which was only an imposture. My sacrilegious confessor harassed me the more obstinately, to induce me to contradict all that I had made known concerning you by order of my angel. That wretch repeated to me incessantly, that my angel was an angel of darkness ; and that I should only cease to be so tormented, when I should have admitted and confessed as a falsity my opinion respecting you, which he maintained to be erroneous. Conformably with that prediction, every time when I felt, in the inmost parts of my body, the workings of the poison I had swallowed, every time I heard a retired voice, which told me I should suffer without interruption until death, if I did not make up my mind to retract, in writing, all that I had declared in favour of the son of Louis XVI.

“ How did you hear this voice, and whence did it proceed ?” asked I of Martin’s spirit.

“ In my sleeping room, it sounded through the wall near which my bed was placed. This voice said to me :

‘ I am thy very angel, who will torment thee, as long as thou dost not consent to the disavowal they require of thee ; for thy testimony on the identity was commanded thee, not by me, but by the angel of darkness, who had assumed the appearance of an angel of light the better to seduce thee.’ I replied, added Martin : ‘ If you yourself are the angel, who sent me to Louis XVIII and to Paris, to recognize there the son of Louis XVI : then shew yourself to me under the same figure as that which you had at those different periods, and I will believe you—otherwise, it is you who are the angel of darkness or his messenger ; and I will not retract what God commanded me by his angel.’ The voice did not answer to these words ; but the very night on which I displayed such firmness, two strangers came upon me unawares, as I lay in bed, and smothered me. That is why (continued Martin’s spirit) my body became quite black after the murder.”

At that moment Martin, or rather his spirit, rose up a little from the earth, and entered a small cabinet near the kitchen. I was seized with a cold shudder, and my hair stood erect upon my head : however, I followed him during some seconds—he had disappeared. I had not the heart to take my coffee, and I went up again to my room.

As soon as my friends returned from church, I sent for my confessor, and related to him what had happened. He advised me not to divulge these particulars, to avoid the scandal which they would reflect upon the church of the Lord—observing that, of those who were concerned, all were not guilty. We must ascertain the reality of the fact, added he ; for if our friend Martin has truly been smothered, blood must have escaped by the nostrils and the ears. He immediately sent for Noël Pasquier,

who had seen the body before the funeral, and who declared that, effectually, blood did issue from the ears and the nostrils: therefore, said M. le Curé, let us order the doctors to make an anatomical examination of the body. A few days after, M. Duval, M.D. and a friend of Mme. Pasquier, came to see her: he was the first to whom we confided this affair.

This medical gentleman assured us that, if Martin had been smothered, the unerring signs of such an assassination could not become obliterated in a short space of time; and that, if the escape of blood by the ears and the nostrils could not be verified, on account of the state of putrefaction, it was not so with the signs of poisoning. The inflammation caused in the bowels by venomous substances, leaves for a long time sure indications of a violent death, which is the result of poison. For instance, the blood that enters into the lobes of the lungs is easily observed, even after the decomposition of the body.

M. Duval was, therefore, commissioned to call in other physicians, to proceed with him to have the body exhumed, and make a post-mortem examination of it. These four doctors unanimously proved the presence of the symptoms, which must exist in a case of poisoning. The judicial authorities had then no longer any pretext to allege, for remaining inactive in so evident a case of crime, which was again pointed out to them! But in this, as in every other circumstance of my life, in which I have claimed the execution of the laws, the persons in power—placed there to maintain the respect due to individual liberty, to the property and the life of citizens—have only listened to their guilty passions, and the interests of a policy, which induced them not to attract the attention of the public upon the existence of the son of

the martyr king, Louis XVI. They even opposed that the lady (Comtesse de V * * *) should be interrogated, to give an account of the motives which had induced her to send away secretly the corpse of the victim from the place of his decease. This conduct on the part of the magistrates of a usurper king—a traitor to his conscience and his oaths, could not greatly surprise me : I myself had received, a short time before, six stabs with a dagger in one of the streets of the metropolis, having been attacked by two men, who, lying in ambush near the house where I had dined, committed this attempt nearly at the foot of the walls of the palace of my fathers.

I knew that the government of France, instead of prosecuting my assassins and the assassins of my friends, was guided by state reasons to sanction the impunity of such crimes. But what I could with difficulty understand—what I should not yet think possible, if, by the will of Divine Providence, I had not by me unquestionable proofs thereof, is, that members of the church have not blushed to stain their character, and brave the anger of God, of whom they call themselves the ministers, by joining against me in the hatred of political men, who have only raised themselves to power by trampling on the sacred rights of justice, truth, and religion. It is, however, a positive fact, and a truth which I must not conceal from the world, that Romish priests have perverted the religion of Jesus Christ, which is a religion wholly of love, by making use of it to sanction, according to the exigencies of their passions, iniquity, imposture, and the most horrible sacrileges. They have given me thereby the degree of confidence, which the instructions of the Romish doctrine can inspire.

A false account of the circumstances of Martin's death had appeared in a journal, entitled *L'Ami de la*

Religion. A correct statement, sent to the editor of that paper by the relations of the deceased, not having been attended to, a small pamphlet was printed and distributed to enlighten public opinion. The signature of Francheterre (Martin's brother-in-law) was attached to it, along with several others. His confessor, although he had been witness of many extraordinary facts which had reference to the prophet of the Lord, and had supported them by his testimony in public, did not hesitate to pronounce the anathema of Rome against his penitent. When Francheterre went to Chartres, to confer with *the director of his conscience*, he had never the liberty to accost him except at the confessional; and there, *in the presence of God himself, according to the Roman Catholic faith*, the blasphematory priest pronounced in the name of Jesus Christ (whose place he pretended to occupy), the excommunication of Francheterre; and declared to him, that all participation in the sacraments and the ceremonies of the church was interdicted him, until he had retracted the opinion he had put forward respecting the death of his relative. In short, this monster of impiety added, that his soul would be cursed for ever, if he did not submit to the will of God, which was announced to him by *his minister*—that is to say, if he did not perjure himself, to proclaim assassins not guilty. “Begone (said he to him) from the holy place which you have become unworthy to frequent, and do not appear again in it, so long as you shall not have executed my commands. I will transmit to you, in writing, your rule of conduct—reflect thereon: your salvation depends upon your submission—and know that you must obey God before all things.

This is what the evil spirit dictated to this member of

the chapter of the cathedral of Chartres, to be published by Francheterre :

“ GALLARDON, *the &c.*

To Monsieur l'Editeur en chef de l'Ami de la Religion.

I, the undersigned, hereby declare, in the name of my family, that in the pamphlet entitled—*The Truth concerning the Death of Thomas Martin, of Gallardon*, are to be found, owing to an involuntary error, inaccurate particulars, contrary even to truth, and tending to reflect disgrace on a respectable family.

I beg you, Mr. Editor, to have the kindness to insert the present retractation in your next number, and accept, &c.

CHARLES FRANCHETERRE,

*Brother-in-law of T. Martin.**

The conscientious man resisted the lying injunctions of the true disciple of the angel of darkness, and notified by writing to the editor of the note, that he could not vindicate such an action before a court of justice.

I subjoin the answer :

“ CHARTRES, *Dec. 22, 1834.*

Sir and Friend,

According to the new consultation I have taken, the willingness you evince to have the little note in question inserted does not suffice, being subordinate to another authority, which must not prevail over that of God :

* This Signature is in the Priest's own hand-writing.

therefore do not take the trouble to come to me, before you are sure that the error has been contradicted in some public paper.

Your very devoted,

(Signed) DUBOIS, *Pretre Chanoine,*
Chapelein de l'Hotel Dieu."

How much more I should have to relate, if it were my intention to reveal all the turpitude which the servile sectaries of a religion of policy, and not of Jesus Christ, whose infallible apostles they criminally boast of being, have every where rendered themselves guilty of towards me! I will terminate this afflicting picture of the perversity of the human heart, by relating a shameful action of one of the pretended princes of the church.

I was confirmed at Versailles by the bishop, who did not know me. Having afterwards learnt whom I was, he hastened to give information against me to the prefect of police, to have me arrested. But this functionary not acting expeditiously enough, according to the passions of *the superior minister of a religion of charity, his Grandeur had the magnanimity* to open a correspondence with the minister of police of the Usurper King, to attain the object of his base treason. He and his confederate, the bishop of Chartres, propagated in concert the most infamous calumnies against me, in order to obtain at length, by their intrigues, that I should be deprived of my liberty. After my expulsion, the bishop of Versailles congratulated himself that, at all events, *the impostor* had been driven out of France; and, in consequence of the persecutions which he exercised against my confessor, the worthy curate of St. Ar-

noult, he obliged that ecclesiastic to come and seek a refuge near his Prince, in the land of exile.

So, since my return to my native land, such was the new religious instruction I received, in the country which formerly bore the appellation of eldest daughter of the church. The preachers of the Catholic, Apostolic, and Romish religion represented it as the doctrine of Jesus Christ, proving to me its holiness by artifice, corruption, and the iniquity of their ministry. They enjoined me a blind belief in the narratives of the New Testament, the details and the whole of which are declared by Rome to be the pure doctrine of the Saviour of the world, dictated directly by the Holy Spirit to the Apostles their predecessors. They preached to me the remission of sins in the confessional; and I saw them make an infamous traffic of their absolution, to satisfy their policy, to the perdition of souls! Jesus Christ said, and they acknowledge it: Happy they who are meek and humble of heart,—and I saw nought but gall and bitterness in the depth of theirs! Contrary to the words of *their Divine Master*, they made their kingdom of this world, and, to increase their dominion, they took part in all the vile intrigues of the policy of courts! They called themselves God's representatives upon the earth; and they distributed Heaven or hell, as best suited their interests, according as one shewed oneself more or less docile to their exactions, which their passions of the moment suggested to them! But do they believe in God? do they believe in a Heaven and in a Hell, they who commit so many horrors in the name of Jesus Christ? Oh! then have I full right to seize the doctrine of the Evangelists, and to cry out to them with Matthew (*ch. xxiii*): “Woe unto you, hypocritical scribes and pharisees; for you travel

over sea and land to make a proselyte, and when he has become so, you make him twofold more worthy of hell than yourselves !”

“ Woe unto you, hypocritical scribes and pharisees ; for you are like unto whitened sepulchres, which appear outwardly beautiful, but which within are full of bones of the dead, and all kind of corruption ! Behold, your dwelling shall become desolate !”

God is doubtless just, and the time of his justice shall come. Until the moment when I set to work to trace upon paper what I here write, I did not understand the impenetrable decrees of the Almighty. Now the light shines to my eyes, and this work will bear testimony thereof. I have seen the spirit of Martin after the death of his body ; I have seen his soul upon the earth—and I am not the only one who have seen it. I have again seen it in my exile, about three years after the first time. My torments, which the tragical death of Martin had increased, are dispelled : I no longer ask myself whether there is a heaven, and where it is—whether there is a hell, and what it is. I now know that the soul does not die—that suffices me ; and I understand what the words mean which I read in the book of the imitation : “ Certainly, on the day of judgment, we shall not be asked what we have read, but what we have done.” Woe unto them who do not believe in it ! My faith in God has been restored me through my sufferings ; and I praise the Lord, who only is wise and just.

Since the proceedings which the bishop of Versailles commenced to obtain my arrest, the police of Louis Philippe watched all my motions. I thenceforth deemed it prudent to shut myself up at Madame de Rambaud’s, and not to go out except by night. As soon as I returned to her house—“ You see, my Prince (said this

faithful friend to me), you reap the fruit of your credulity in supernatural things : if you had not followed Martin's recommendations concerning your confirmation, the bishop of Versailles would not have betrayed you. I beseech you, therefore, have no longer any thing to do with those reveries : you do not require testimony of such a nature before the judicature of man. God knows who you are ; and his holy will shall be accomplished, in spite of your political adversaries. Do not, then, expose yourself to their animadversion, for they may, through their malice, bring many evils upon you. My way of thinking on this point not agreeing with that of my friend, I did not wish to enter into any discussion with her : I wished her good night, and retired to my bedchamber.

I was in a quiet sleep, when I suddenly heard a voice that called me : " Son of Louis XVI, awake ! " I opened my eyes, and directed them towards my watch, which hung at the foot of my bed—it was midnight : I thought that it had stopped, and I had been dreaming, for the sun's rays shone through my window as if it had been between ten and eleven o'clock in the morning. I changed the position of my body, turning my face towards the room, and I found myself in presence of the *stranger* of Saint-Arnoult, who lighted my candle. Her form appeared more distinctly to me to be that of a young girl, because she was arrayed in a white gown. She wore on her chest a small white cross, suspended by a pink ribbon, which went round her neck. At this sight, I remained speechless with surprise.

" Fear nothing (said she to me) ; I am the angel of the Lord, and the will of God must be done." Then, taking the cross in her right hand : " See this sign ! It is that of the reunion of all those who pronounce the

name of Jesus Christ, the son of God, who, by his heavenly doctrine, has taught the impious the means of saving themselves. But the modern pharisees have falsified it, for the profit of their imposture, and their iniquity is about to lose even the faithful. Therefore hast thou been chosen by the will of the Almighty, for the renewal of heavenly truth among men; and to begin thy mission, which it would be in vain for thee to wish to avoid, this is what thou hast to do :

“ Send a white cross to the faithful ; let it be worn suspended around the neck by a pink ribbon, in the same way as thou seest I wear it myself. The duty of all those who shall accept this cross, is to recite in the morning, at noon, and at night, the following prayer :

“ ‘ O my Saviour ! thou didst die for me upon the cross : make me think each day of this sacrifice, that I may follow the good road, according to thy Word and thy Gospel, and that, imitating thy example, I may act as a brother towards my brethen, like a righteous and true Christian. AMEN.’

“ During this prayer, the faithful shall place their right hand upon this cross—they shall press it to their heart; and whosoever, wearing this cross, shall faithfully perform towards his neighbour what is enjoined in the prayer, shall obtain special grace, to be preserved from mortal sin and saved. This cross is called the *cross of grace*. He who believes, then, in it, shall feel forcibly turned aside from iniquity, and shall inherit the kingdom of the heavens. It will be persecuted by the false apostles ; but, in spite of their attacks, hell itself shall not prevail against it. Rome shall lose its power ; and the new and true church of the Lord shall be named *Catholic Evangelical*. Those persons, then, who shall have

the cross of grace must not wear any other whatsoever, for the Lord wills to recognize his own by this sign."

Since that period, the same angel has several times appeared to me ; and I have never failed to accomplish religiously what she has commanded me. It is by her order that I sent l'abbé La Prade to Rome, to inform the head of the church, called Roman Catholic, of the communications I had received. My confessor and friend M. Appert, curate of Saint-Arnoult, who has been pointed out to me as an instrument, according to the will of God, has always been informed by me of what has been revealed to me. The last time that the angel of the Lord visited me, she announced to me that I should not see her again until the second period of the events. On the 16th of February, 1838, between eight and nine o'clock in the morning, the angel re-appeared, clothed in white as heretofore. I was still in bed : she remained standing before me, and, looking me in the face, she placed her right hand upon the cross, and said :

" The cross of grace, which has been given for the reunion of all churches where the name of Jesus Christ is pronounced, has been trampled upon by the ungodly, and even at Rome it has been disapproved of, on account of the imposture of the Romish priests. Therefore shall the power be taken from them, and given to him, who shall be chosen by the will of the Almighty as chief of the true church of the Lord Jesus Christ ; and then shall the gospel be preached according to truth. They do not believe in thy mission from the Lord ; but, that the falsifiers of the gospel of Jesus Christ may have no pretext nor excuse, let them know that the events are drawing near, and that the wicked shall be judged according to their deserts. Through God's mercy, a time

shall be granted to the Romish priesthood to repent—not in consideration of the wicked, but for the sake of those who are weak, and who have suffered themselves to be led astray from the path of truth. Even the very seducers shall obtain grace, upon the express condition of convoking the wise into a council of the church, there to learn, through thy voice, what the holy will of God has decreed.” “Ah! (said I to the Angel), they will not believe!” “It is just, then (replied the Angel), that what is foretold shall happen to them.”

She continued to speak to me; but I must not reveal more thereof at present. On quitting me, she promised to come again at the proper time.

I have, by command of the Angel, given to Rome, as well as to all those who were to be informed thereof, knowledge of the above communications; and, after having fulfilled these obligations, I became a little more at liberty with my time. I took advantage of my leisure moments to visit, during my walks, some unfortunate persons whom I relieved in their infirmities. Returning one day very late from town, I met on my road a young girl near her confinement: seeing I was a foreigner, she put confidence in me, and circumstances permitted me to take her under my protection. Shortly after her confinement the child died, without having been baptized by the church. My mind then became disturbed; for, said I to myself, there is a soul lost through my fault! I reproached myself bitterly; the position of the unhappy mother afflicted me, and I felt deep regret at a conduct, which, however imprudent it might have been, yet seemed to me excusable, on account of the delicate situation in which I had found myself placed. I could not pacify my mind with the idea of the loss of innocence, and I

continued day and night to pray to God to have mercy on the soul of the child.

The third night, I went to bed immediately after my prayer. It is impossible for me to say whether I had slept long, when I fell out of bed. My Angel appeared to help me up, and I felt surprise, mingled with terror, on perceiving that I was naked. I looked towards my bed, seeking to account to myself how it could be that I was divested of my clothes. My perplexity became extreme, for I saw that I was double ; that is to say, I saw my body sleeping peaceably in my bed, and my second self out of bed, in presence of the Angel. At that moment the Angel threw over me a white garment, similar to her own, which she seemed to have upon her, before she spread it over me like a shirt. Clothed thus, I was still in two persons, one being in bed, and the other at the feet of the Angel.

“ Is this a dream ? ” thought I to myself. “ No (said the Angel), it is not a dream ; but understand that the body is not the soul—that the soul is not the body, and that God is almighty. Let us go and see what thou dost not believe to exist.

She took my right hand and raised me up with her, as the wind raises up a light feather. Night reigned then around me. I soon perceived the sun’s rays, and, a moment after, the sun itself. I next fancied myself enveloped in a globe of fire. The Angel and I reached the earth in the middle of an immense forest, the leafless trees of which resembled thorny briars. The ground was covered with moss, and with dried and withered leaves : wherever I directed my eyes, the growth of this earth was dead. A great number of roads, crossing each other in a thousand ways, formed an inextricable laby-

rinth, in which I saw snares on every side, like those which are spread to catch the birds of the forest. At that very moment, birds of all kinds entangled themselves in them, and were hardly caught, when they fell outstretched upon the ground, where they remained motionless, as if they had been dead. I met at every step thousands of carcasses of birds, which had fallen thus into the snares—some half eaten, others entirely devoured, by little hideous animals, that hid themselves under the moss and the heaps of dried leaves, to await their prey. I remarked especially the carcasses of birds of prey, which, although picked to the bone, were filled with maggots, that were feeding on their marrow! Among these victims, some were caught by the neck, others by the wings, and others by their feet. We then arrived near a snare, in which I saw two white pigeons caught by the feet, embracing each other with their wings like two lovers; each hid its head beneath the wings of the other. The larger of these pigeons was the male, and he had upon his head a crown of feathers, as is seen upon the heads of the Indian crowned pigeons. I perceived that they fluttered at our approach.

“ Ah! (said I to my guide), let me deliver these pigeons; for they are still alive.”

“ Be it so (answered the Angel); their time is come.”

And she herself having immediately destroyed their snare, they flew rapidly out of my sight.

“ Why (asked I of the Angel) do not the cruel beings who lay here so many snares, seize directly their prey, to take advantage of it? And why do they let these poor creatures be devoured alive, by the worms and the hideous animals which feed on them?”

“ God (replied the Angel) does not condemn ; but he is just.”

“ What can the justice of God have to do with regard these poor wretched birds ? ”

“ They are not birds which thou seest—they are souls : they are souls which must remain here, to reap what they have sown during their earthly life, until the universal resurrection.”

“ Until the universal resurrection ! (exclaimed I), but they will all be eaten up before that comes ! ”

“ God only is wise, almighty and just, added the Angel. However, come and be thyself a witness of his justice ;—and instantly, pulling up a thorny briar by the roots, she raised, together with them, the moss, that covered worms, insects, and hideous little animals of all kinds, each more and more disgusting, and which were mutually tearing and devouring one another.

“ This is death—this is hell ! said the Angel to me). And yet they do not die here ; but it is the place where the gnawing worm persecutes those who have persecuted. It is here where those who have devoured, are devoured. It is the place where the impostor reaps the fruit of his imposture : in short, it is the place of which the Lord Jesus Christ spoke, whilst he was still upon the earth—it is the place which he mentioned figuratively, by the parable of a man who, preparing to undertake a voyage out of his own country, called his servants, and entrusted to them the management of his property, and who, on his return, had the faithless servant cast into darkness, where there is weeping and gnashing of teeth.”

“ Oh ! (replied I to the Angel), since the Heavenly Father is so good, why these horrid punishments ? ”

“ God (replied the Angel) is not unjust ; and his justice cannot prevent the consequences of men’s actions.”

“ Nevertheless (persisted I), the iniquity of man seems to me to have no relation with the transformation of the soul into birds, which after having fallen here into these snares, are devoured, and, by their destruction, again change their last substance into execrable animals, which mutually tear and devour each other.”

“ Every soul (rejoined the Angel) comes into the world to be born there again, and is destined to inhabit the Paradise of the Lord. It is here that they pass in going thither, after the completion of their earthly life. Woe, then, to the soul which has not divested itself of the passions of its body ; for it is human passions that make souls assume, in passing here, the bodies of animals, each choosing one which, by the nature of the animal, is the most correspondent to what it was upon the earth ! The soul is then no longer free—it has subjected itself to the propensities of the body it has adopted. It is thus that, in consequence of irresistible inclinations, it falls into the snares which are spread for it in this abode of darkness : it is thus that it is brought into contact with its fellow-creatures, to receive from them the same measure as that with which it has measured others, during its human existence. The souls of darkness are haunted by the recollection of their guilty actions. The seducer meets here, as his seducers, those who were victims of his seduction, and whose first feeling, at the sight of him, is vengeance ! He who has persecuted, is persecuted in his turn by those who have suffered from his iniquity upon the earth. Those who have practised iniquity, are measured in the same manner by those who have been the instruments of their crimes ; for whosoever arrives here, without having been reconciled to his brother before his earthly death, by justice, by mercy, and by

good works—the fundamental principle of which is justice—he cannot be saved except by justice.”

“ So, then, all they who are here now, will never enter into Paradise ? ”

“ Never, if they be not born a second time, through the mercy of the Heavenly Father, who provides them with means to be so, because his grace is infinite and his mercy boundless. Consequently, before arriving here, souls receive the information they require, to learn how they can return upon the earth; and they condemn themselves, through the influence of their passions, to remain in the realm of darkness. Merciful God has left them the faculty to take upon themselves a body proper for their renascence upon the earth; but their blindness, which proceeds from their sins, always determines them in selecting a body, to act inconsistently with the information they have acquired. Why? Because, not having purified themselves from their guilty passions during their earthly life, they take upon themselves the form of a beast, whose nature is conformable with their inclinations; this is what makes them fall into these snares, where they shall be torn to pieces and eaten by others, their fellow-creatures; for they must be born again in the bosom of sin, which dwells in the midst of darkness: that is their element.”

“ Why, then (asked I of the Angel), didst thou deliver those two white pigeons, which fell, through the same faults, into these snares ? ”

“ Those two pigeons, whilst they were still upon the earth, clothed with a mortal body, sinned only by omission of their duty towards those who had been entrusted to them: so did they only lose themselves here through their weakness, and in reference to thee.”

“ In reference to me ! What relation is there, then, between me and these pigeons ? ”

“ More than thou thinkest ; but thou wilt see them again, and thou shalt then judge for thyself. ”

“ But, since they only sinned by omission while they were upon the earth, why did they take the body of pigeons ? ”

“ It is that the spirits of darkness might not share them together, and that the worms might not eat them ; for this image belongs to the Holy Ghost, and the gnawing worms shall never touch it. ”

“ What are these places of perdition called ? ”

There are persons who seem outwardly to be good men, and who recite long prayers for the deliverance of the souls which they have themselves lost through their hypocrisy : these say that it is purgatory. There are some who say that it is hell, where the merciful God sends the wicked, who have become so by their iniquities. Neither know what they say ; and therefore shall they be punished truly, through the justice of God. ”

“ Punished truly ! Is it not a punishment in truth, to be condemned to remain eternally here ? ”

“ It is not for eternity, because God is infinitely good, and the Almighty will know how to dry up the tears of those who shall have even the slightest merit, through the mercy which they may have exercised towards the least of the inhabitants of the earth ; for nothing is forgotten in the Heavens, where they shall be rewarded according to their works, when their time shall have come. ”

“ Since we have been here, several have been delivered from the snares into which I have seen them fall : who are they ? ”

And at that moment a young pigeon, quite white, fell

into one of the snares. The Angel delivered it immediately, and said to me :

“ The Angels of the Lord are passing here continually, to deliver those which have been lost through the iniquity of others, because God is just ; and thou wilt soon see an example of his justice, for thou shalt see this young pigeon again in its new state.”

At that instant I perceived dark shadows, in the shape of men, returning from the opposite side of the forest, and who, to catch the victims, were busied in setting anew the snares, which were no longer spread.

“ What is that ? (said I to the Angel.) What do those black-looking shadows want ?”

“ They are those who cannot enter into the kingdom of God ; and they do not wish to let those enter it, whom they have lost through their works. Consequently, they lay here their snares to catch them, as they caught them through their hypocrisy when they were upon the earth. It is fit it be thus, because they do not know God ; and although they have preached of him in their shop of traffic, which they call the church, they have never believed in him, nor in the Saviour of the world, whom they have not known either. If they had known him, they would have fulfilled what he has commanded them to do. They have transgressed the words of God for profit ; therefore have they received their reward. This is why they shall never see God, even on the day of universal resurrection ; but, on account of their wickedness, they shall condemn themselves to remain in darkness, where the gnawing worm shall follow them for ever. That is their hell, in which they shall mutually persecute each other ; and they shall, moreover, recognize themselves as the real unclean spirits, who have sought, and who will always seek, to lose the mortals on the earth.”

“ Why (said I) does not merciful God prevent these enemies of mankind from acting thus ? ”

“ God (answered the Angel to me) causes every soul to be accompanied from childhood by an Angel ; and yet the wisdom of God has not willed to grant to compulsion the promised rewards, which are only due to merit : so the guardian angel has not the power to compel man to be virtuous ; for if he had it, what merit would man have to be rewarded ? God, not having willed that any soul should be lost, has given to every soul this guardian angel, who has only the power to warn it : which he always does when man is about to commit any sin whatever. The disquiet, frequently extreme, which man feels in his heart, before committing sin, bears witness for what I say. This perturbation never comes but from the guardian angel. If man, free to act, goes beyond the power of his angel, the angel leaves him, and does not return again, until his *protégé* recalls him to him by the sincerest repentance ; which, through the mercy of God, and thanks to the Lord of the world, very often happens. But if the passions of man make him constantly resist the angel's warnings, the angel then leaves him anew, never to return. These warnings are sufficiently strong to bring man back to justice and to virtue. So he who does not believe in God, nor in the Lord of the world, lets himself be more easily led astray by his guilty passions. Since the Lord descended for the salvation of mankind, it is known that grapes cannot be gathered upon thorns, nor figs upon thistles. Therefore, bad actions will never bear good fruit : it is thence comes the right of condemnation, for it is by his own actions that man shall be judged, and the Lord will know the tree by its fruit.”

“ All the world does not know that, (said I to

the Angel), and the gospel is not known everywhere."

The Angel answered me: "Happy they who are poor in spirit! On the day of judgment an account shall not be required of them who have not received; but only of them to whom a great deal shall have been entrusted; and of them the Master of the world will require the strictest account."

"Thou speakest always to me (replied I to the Angel) of God, of the Lord, of the Master of this world, and of the Holy Ghost; there are then four persons in the Trinity of God?"

"Never (continued the Angel), in truth have three made one; or one, three: now God is truth, and the only God of all that lives in the heavens and upon the earth."

"Yet Jesus Christ has said in his Gospel that he is one same thing with his Father who is in heaven?"

The Angel answered: "This again is a transgression of the hypocrites, who offer up a vain worship with their lips, and whose heart is very far from God, whom they have never known. Neither have they known the Son, who is the master of the world. Here he is himself (continued the Angel); thou wilt see what he is."

I raised my eyes and found myself in front of a throne, of which the richest and most powerful kings of the earth have no idea. Jesus Christ was seated thereon, surrounded by his little angels, as I had formerly seen him, in a dream, near the basin. Before his throne were seventy-two others, arranged twelve by twelve, in the same line; and each of these thrones was occupied by a person dressed in white, and wearing on his breast the *cross of grace*, the sole ornament I saw. Only Jesus Christ spoke, but I understood not his words,

because he spoke in a language which I had never heard. From time to time those persons rose, twelve by twelve, from their seats to depart: and when they left Jesus Christ said to them, in a manner intelligible to me: “*The peace of God be with you!*” Twelve other younger persons came immediately and seated themselves on the vacant thrones, so that I soon saw those who were there at first replaced by others. Thrice had this scene been renewed, when three Angels appeared at the feet of Jesus Christ. They brought with them a young girl, who carried upon a white cushion, adorned with gold fringe, the young pigeon which the Angel had delivered in my presence, as soon as it had fallen into the snare. As soon as the young girl arrived she ascended the throne, and presented, kneeling, the young pigeon to Jesus Christ. The three angels, falling on their knees, touched the cushion with their right hand. Jesus Christ touched the pigeon with his right hand, and at the same instant this young pigeon became transformed into a little child. “*The peace of God be with thee*” were the only words I heard, after which the young girl and the three angels, retiring from the throne of the Lord, advanced towards me. When they were quite near I recognised that the little child was the new born babe whom I had baptised myself, and named Maria Elizabeth. But what was my astonishment, on recognising, in the form of the young girl who carried the child, my aunt Maria Elizabeth, my father’s sister! There was no alteration in her only she was handsomer. She did not speak to me, and, on going away, she made signs to me which expressed her satisfaction.

“Are we then in heaven?” asked I of the Angel.

“No (answered she), we are in the Lord’s inheritance. Let us see what more is passing there, for time is pre-

cious." I presently perceived six angels, who presented two pigeons to the Lord, and I remarked that they were the two pigeons I had seen before, one of which was crowned. The Lord touched them, and at that moment I heard the same words: "*The peace of God be with you.*" Immediately afterwards there were eight angels near the Lord, instead of six, among the number of whom I distinguished my father and my mother, who was younger and handsomer than I had ever seen her while she lived upon the earth. At that moment the thrones, which were facing that of the Lord, were occupied by seventy-one crowned persons. The one at the extremity of the last line, behind which I stood with the Angel, had remained vacant. Struck by this circumstance, I begged the angel to inform me why that throne was not occupied.

"It is (she explained to me), because he to whom it belongs was not yet arrived, to take possession of it. Now he is come, and thou art about to know directly how the true martyrs of the earth are rewarded in the inheritance of the Lord. Nevertheless, I caution thee, thou art not here to question me: thou hast only been brought here to see and to bear testimony to many others of what thou wilt have seen."

I then heard words which proceeded from the mouth of the Lord, and in a language I did not understand, as I have observed already. The Lord addressed himself to the Angels, who were seated before him, each one on his throne. Suddenly the Lord turned towards the eight blessed; of whom my father and mother formed part, at that moment and immediately they came down from the throne of the Lord, with the exception of my mother, who remained near him. The six first, having my father in the midst of them, conducted him before

me ; he fixed his eyes upon me in a very tender manner, without saying anything ; after which they made him approach the unoccupied throne, where he seated himself. Then one of these Angels gave him a very pretty little book, which he held in his hands, so that I could read on the outside of one of the covers these words, written in large gilt letters : “ *The laws of the justice of God Almighty.*” My eyes were fixed on this book, when I was enchanted by the singing of hymns, mingled with music, which I cannot compare to any I had heard until then, and the truly celestial harmony of which cannot be described by words insufficient to express my thoughts. At that instant my mother passed near me, and, looking at me in the most affectionate manner, without uttering a word, she showed me, with her right hand, a black veil, which was folded across her bosom ; so that it covered half of her white garment. Six Angels arrayed like her accompanied her ; and two others came and presented two children to her, the youngest of whom was dressed like a little girl. My mother took her in her arms, as also the other, bending on one knee to embrace it. I felt strong emotion, and asked the angel who these children were.

“ They are thy brother and thy sister, whom thou didst not know while they were upon the earth.

“ Ha ! (cried I), I now recollect distinctly that my brother used often to play with me at Versailles, when I was quite an infant. As for my little sister I have no recollection of her whatever.”

“ That is (answered the Angel), because she quitted the world shortly after her birth.”

The thought which occurred to me of my brother was like the reminiscence of a dream. I have now no longer the slightest idea of him.

The Angel continued : “ The time that we were to stay here is expired.”

He took my hand, and without my being able to give any explanation how we found ourselves in the middle of an immense garden, near a castle, the grandeur and magnificence of which admit of no comparison with the most sumptuous monuments of men. I could not indicate how it had been built : it was neither with stones nor with gold. The country around, if I may so express myself, presented in every respect, what one imagines when pronouncing the name of paradise. On every side, were seen verdant bowers formed of interlacing vine branches and vines loaded with clusters of ripe grapes, offering to the eye every variety of colour, and around which twined a green foliage. The earth produces nothing equal to it. Trees, in infinite number and of various kind, spread widely their branches, covered with flowers and with golden fruit, at the same time. Some quite ripe, others still green ; so that all announced a perpetual spring and simultaneous autumn. I saw there a great many angels, under the form of children of different ages, conducted by others older, who seemed to me to be some sixteen years of age, others from twenty to thirty, every one so perfect, and of such extraordinary beauty, that the human race here below appeared to me to be as savage beasts. The angels’ children, of different ages, wore white garments, which concealed their bodies from me, with the exception of their feet, their hands, and their face, the brilliant whiteness and the polish of which cannot be better conceived than by supposing wax presenting a surface animated by veins, in which blood would be circulating. Flaxen, or light auburn hair, wonderfully curled, flowed around their necks, and shaded their shoulders. The

only ornament of the eldest consisted in the *cross of grace*, which they wore hung round their necks, by a pink ribbon. The youngest amused themselves by gathering fruit, with which they filled little baskets adapted to their age; and others sought after flowers that grew in great numbers under an immense variety of colours. In every part of this delightful garden birds of the rarest beauty warbled emulously their sweet notes: very frequently some of them descended from the trees, to perch upon the shoulders and even upon the hands of those little angels, who were very careful not to hurt them. A great number of them plunged in among the brambles, to feed there on strawberries; for the earth was covered with all kinds, and brought them forth in profusion, which served for the diversion of the children, always under the inspection of their elders. "Oh! to whom, then, does all this immense wealth properly belong?" asked I of the angel.

"To the fathers of families," answered she.

"To the fathers of families (continued I, much astonished!) What dost thou mean thereby? Are there, then, men and women married here?"

The angel added: "The Lord has said, 'Whosoever shall leave, for my sake, his house, or his brothers, or his sisters, his father, his mother, or his children, or his inheritances, shall receive an hundred fold in exchange, henceforth in everlasting life:' and the Lord has said the truth. He will himself confirm this truth in centuries to come, by unmasking the hypocrisy of the wicked, who shall be confounded in the face of the universe."

I then felt a hand which touched me, and turning immediately, I found myself in presence of the Lord again, the same as I had seen him near the basin.

"Son of Louis (said he to me), the wisdom of God

Almighty has willed that thy terrestrial life, from thy birth, should equal mine. Men do not believe in prophets, they will, therefore, deny thee, as they denied me myself; and thou wilt be persecuted until the end, even by those who well know thou art truly the son of the martyr king. John the Baptist, sent from heaven into the world, was assassinated on account of the truth which he preached. And I also, I descended from heaven, to teach the world the laws of God, and to save it. The world did not believe in me either. Thou didst not believe thyself until this day; therefore shalt thou be denied by the world. It was necessary it should be thus for thee to confirm what thou hast seen by thy constancy."

"Lord (answered I), I have seen many on the earth who believe in thee."

"No (continued he); for he who would truly believe in me would accomplish the will of my Father. Now, since they who preach in my name do not accomplish it, how can they believe in him who made it known? Verily, verily, since more than eighteen centuries there are but few who have executed the holy will of God in his mercy. I arranged as law the will of my Father, that mortals might understand it. I showed them that this law was not written for God, but for them, of whom God has no need, since the Almighty can make children be born again unto him from whence he pleases. I did all that I have done solely for the salvation of the world, as a pledge of my love; and this love has been given me through the mercy of my Father, who, on creating the world, far from willing to lose it, intended that his mercy should extend even into the empire of perdition and of the dead. I have consequently resolved to renew the laws of God upon the earth, of which I am the

master. Thou wilt not understand all that at present. This is thy Angel who has received from me the power to guide thee ; she shall instruct thee ; all that she will say unto thee proceeds from me, and the whole world shall yield to the truth of my Gospel, which contains all the laws of God, the Sovereign Master of the living and of the dead."

Then the Lord took my right hand, and placing it in that of my Angel, he said to me :

" The peace of God be with thee and upon thee ! Thou shalt always recognise, and at all times, thy guardian angel. Follow, therefore, her counsels, faithful servant. Thou didst not believe in me ; but thou hast done the will of my Father : this is why thou shalt be called the brother of Jesus Christ ; for whosoever does the will of my Father is my brother and my sister."

" Lord (replied I), where, when, and how have I done the will of God ?"

" Although poor thyself (answered he to me), thou hast never failed to partake what thou hadst with the poor ; and although thou didst not know me, thou hast accomplished the law of God according to thy means. Neither my Father nor I will require of him to whom nothing has been given. But, woe to those who have obtained, and who do not practise what is prescribed by the Gospel, the law of God Almighty, who counts the tears which are shed by the poor in spirit : these are like unto the children to whom the kingdom of heaven belongs."

As the Lord finished speaking he raised himself before my eyes in space, and soon disappeared in a heaven of fire, which surrounded the globe upon which I was with my angel.

" The Lord has said that the Almighty counts the

tears of those who are poor in spirit, and he compares them to children, to whom the kingdom of the heavens belong : what do these words signify ?" asked I of the Angel.

"They apply to those who, although groaning in misery and suffering much, without being themselves the cause of their troubles, nevertheless continue to fulfil their duty, and always put their hope in God. Come (added she), and thou shalt be thyself witness of the reward which those men receive who, during their earthly life, have maintained themselves in the fear of God."

She took me by the hand, and, raising herself with me very high, we found ourselves between the globe that we had left, and the heaven of fire in the midst of which I had seen the Lord disappear. From thence I descried, in the immensity of space, gardens and magnificent abodes. To conceive the number, and attempt the description of them, are a task above human understanding: the mere speech of mortals could not convey an idea of them.

"How is it (observed I to my Angel), that I perceive so many things at a time before my eyes, and yet some of them seem to me to disappear?"

"It is (answered the Angel to me), because we are without the atmosphere of the globe which contains all those things, and because this globe revolves around itself."

Then, indicating to me by a sign : "Let us descend (added she), in order to fulfil the purpose for which thou hast been brought here, namely to see and learn by thy own testimony."

Immediately, without my being able to account for it, we reached a delightful country, embellished with a

multitude of dwellings, each of which was situated in the middle of an extensive garden, abundantly furnished with all that imagination can suggest as useful and agreeable. On every side were seen walking fathers of families, women, and innumerable children, really as beautiful as Angels, all amusing themselves with some occupation according to their sex and their age.

“What! (repeated I), are there women and girls in heaven?”

“This is not heaven (replied the Angel); it is the paradise of the Lord.”

“The paradise spoken of on the earth is not, then, the same as heaven, which is the abode of the Almighty?”

“Whilst the Lord lived upon the earth he said: ‘There are several dwellings in the mansion of my Father; but the world did not understand him. Thou art now convinced that the Lord said true; for this is the abode which he promised to those who accomplish the will of his Father; and he will keep his promise for ever towards those who, during the course of their life, shall imitate his example.’”

“Consequently it is false that earthly souls will enter into heaven, to die no more by their body?”

“No one can enter thereinto, unless he be previously born again in spirit and in truth; and it is here that the souls of those who, during their earthly life, have done the will of God Almighty, shall be born again for eternal life. Yet the world has not understood the words of the Lord, because he spoke the language of heaven when he related to Nicodemus the wonders which thou art at this moment admiring.”

“Why, then, did not the Lord explain himself more plainly to the Jews?”

“ If the Lord had revealed, in his time, that of which thou hast acquired personal knowledge by thyself, no one would have put faith in his instructions. The Jews did not believe that the Lord had descended from heaven, and consequently that he could not know anything of what relates to the merciful Father who is in heaven. They did not understand him, although he expressed himself according to their language : how would they have understood the language of the heavens ? Moreover (added the Angel), thou hast seen all these things ; but what merit hast thou for believing in them ? (I cast down my eyes without daring to utter a word.) To believe in the messenger of God Almighty, and to practise his laws, in this there is merit. The Lord has said ; ‘ My yoke is easy, and my burden light ; it is not difficult to fulfil the commandments of God.’ ”

“ The Lord has also said that the spirit is strong and the flesh weak,” rejoined I.

The Angel continued : “ The Lord has spoken thus in order to excuse his disciples before the heavenly Father ; for God Almighty has created the soul free, intending thereby that it should have the will and the strength to do good, and not the malice to give way to its evil inclinations.”

I objected, that the soul is fettered to the earthly body, and subjected to all the passions of mortals : “ In what consists, then, the liberty to do good and to avoid evil ? ”

“ Every time the soul is agitated by the passions of man (answered the Angel), his first impulse, before he gives way to iniquity, is to resist sin, and happy is he who hearkens to the warning of his guardian angel ; because, if he does not, and commits crime, the angel forsakes him ! ”

“Why (insisted I), does not the guardian angel, who is the stronger, prevent the person, with the care of whom he is entrusted, from yielding?”

“How perverse the world is (said the Angel, sighing!) would there be everlasting rewards in the heavens for merits which do not exist? Or rather, canst thou believe that the holy wisdom of God is defective? If the soul were forced to practise only what is good, where would then be its merit? and what would be its claims to rewards which are only due to merit? It is enough that the mercy of God Almighty has foreseen what the nature of man is; for without the grace of God no one could be saved. Let us see how far the heavenly Father’s mercy extends.”

On completing these words the Angel took me by the hand, and we soon arrived at another place in Paradise. In vain should I endeavour to retrace the sensations of my soul, and to communicate to the world the sublimity of the scene which presented itself to my view. The language of man is too barren, and his imagination too weak, to convey a proper notion of what I saw. I beheld angels teaching children; and in describing to them what are, through God’s justice, the inevitable consequences of the unjust actions of mankind towards one another, they made me penetrate even into the bowels of nature, the creation of adorable wisdom, and which God fills with the omnipotence of his works! I saw souls reanimate the bodies of the dead and be born again upon the earth, which, without this new life, would have been lost for ever! I beheld the ways of God, so inexhaustible in his mercy and in his love, that he has willed to afford every one means of salvation, and that, even in hell, hope is not without foundation! I saw why the Lord said that God is truly the God of the living

and of the dead ! I beheld how the gnawing worm, of which the Lord Jesus Christ has spoken, pursues souls even into eternity, where it never dies ! I saw the effects of that fire which is never quenched, and the reality of which consists merely in the consequences of evil actions ; for these, as well as those of good ones, are visible to every soul beyond the grave ! In all I beheld I witnessed the justice of God !

“ Thou hast convinced thyself (remarked the Angel to me), that it is man who condemns himself, and that his judgment does not proceed from the heavenly Father, who cannot will to prevent him from reaping the fruit of what he shall have sown, notwithstanding the knowledge he had of good and evil.”

“ Are not the real culprits (said I to the Angel), they who call themselves the apostles of the Lord ? If they preached the truth of the gospel as pure as it has been given by our Lord Jesus Christ, and their example agreed with their precepts, it is certain there would not be so many souls who would have to regret so bitterly the manner in which they have spent their life upon the earth.”

“ Woe to them who, knowing the laws of the Lord (answered the Angel), do not imitate his examples. He spoke of them when he said : ‘ Hypocrites, you travel over sea and land to make a proselyte, and after having met with one you make him twofold more worthy of hell than you were yourselves beforehand.’ These shall be punished so much the more severely, because they close against men the kingdom of the heavens ; and because they do not allow those who offer themselves to enter it, neither shall they enter thereinto.—Come and contemplate here what God destines for the impostors, who have transgressed the gospel of the Lord to their

profit : and thou wilt agree thou wouldst not partake the fruit of their actions, through which they have in a great measure annihilated the Word of God, by substituting in its place a tradition, invented by them alone."

The Angel took me by the hand and placed me in a situation, from which I saw once more all the grandeur of the works of the Almighty. I could not describe, and the mind of man could not comprehend, all the magnificence that passed before my eyes. The scene varied without end, because the globe upon which my looks were fixed moved around itself.

"What is this heavenly abode called?" asked I of my Angel.

"Mortals call it the sun."

"What ! the sun?"

"Yes, the sun which warms and enlightens the earth ; all that has struck thee with astonishment is only the hundred thousandth part of it ; and yet the whole together forms but one single kingdom."

"Are there, then, kingdoms here?"

"Yes, very different from those which are upon the earth ; for, in the heavens it is virtue that reigns ; whilst among men they govern and are governed by laws of their own fashion."

"So, then, it is an imposture, when one call himself upon the earth *king by the grace of God*?"

"By no means ; but men do not understand the meaning of those words. A monarch who is king by the grace of the Almighty, is set over the people for their welfare ; whilst, on the contrary, a sovereign who only ascends a throne by virtue of the political laws of men, is permitted by the will of God, for the chastisement of those very persons who have conferred on him his power : he is the scourge of the Eternal."

“Consequently, kings who very often appear so perverse in the eyes of men are not guilty, since they accomplish the will of God?”

“It is written : ‘Woe to him who is the scourge of my wrath and the staff of my anger!’ The world has not understood it either, because the Word of God is only darkness to the wicked.”

“There have been, then, a great many good kings upon the earth? I counted seventy-two of them at the Lord’s feet.”

“Thou art mistaken.”

“How am I mistaken? Were not the seventy-one with whom my father took his place, kings?”

“Thy remark is just; but thou dost not know that, among the number of those kings, several, when upon the earth, were regarded by men as wretches, madmen, and even criminals, who were condemned in the name of those who make laws, to hide their own iniquities. However, let us make haste: time passes, and thou hast still many other things to see.”

Anxious to cast a last look on the beauties of the Paradise of the Lord, I turned back my head. How great, then, was my surprise! All had disappeared, enveloped by a globe of fire.”

“What is this change,” asked I of the Angel.

“It is (answered she), the atmosphere, which surrounds the Paradise of the Lord, that conceals from thy sight at this moment the objects which thou couldst perceive before.”

The Angel then held me in her embrace; and it seemed to me as if I slept, when suddenly I found myself again in the forest which had presented to me the spectacle of so much suffering. I fancied the weather was delightful there; for the rays of the sun shone as if

on the earth it had been the middle of a fine summer's day. Yet nowhere did the least vegetation appear. The trees, shrubs, and thickets, resembled wood long since dead. I questioned my Angel, to know what had become of the snares and the victims I had seen at first. She informed me that this place, notwithstanding the deceitful similitude which made it appear to be exactly the same as the first, was very different. I begged her to explain to me whence could spring the daisies which flourished, thinly scattered here and there, even on the dried wood, in a soil deprived of all kind of vegetation.

“Come (said the Angel, leading me the hand), and thou shalt inform thyself.”

We crossed an opening that terminated at an enormous vault, the interior of which being neither light nor dark, appeared to me to be the image of darkness and of light, striving together in a kind of perpetual conflict. At short and successive intervals the rays of the sun, which made their appearance, were immediately eclipsed by darkness that then replaced the light, which changed anew into obscurity.

Athwart these perpetual changes I distinguished shadows, under a human shape, which crossed one another, and, like persons uncertain of their road, accosted each other to enquire the way. Yet, as soon as they came near one another, they fled as precipitately as if each of them had met his most mortal enemy.

“What am I to think (said I to the Angel), of this continued scene?”

“Thou seest here (answered the Angel), souls, which not being entirely lost, are destined, through the grace of the Almighty, to be born again upon the earth, and to die there a last time, in their childhood, in order to be admitted at length to inhabit the Paradise of the Lord,

where they shall receive a heavenly education, which will prepare them for everlasting life."

"Be born again upon the earth! (replied I, in utter astonishment.) How can this second birth take place?"

"Nothing is impossible to the power of merciful God, who wills the salvation of all. But the wicked must themselves bear testimony of the iniquities they have been guilty of towards one another, during their earthly existence. They mutually recognise each other; whosoever meets here cannot avoid being in presence of the author of his ruin; and, instead of enquiring the way to get out of this frightful place, they hasten away from one another, fearing to fall again into the power of him who effected their ruin. The remorse they feel for their misdeeds is the gnawing worm which dies not and pursues them unceasingly. In vain do they seek to conceal themselves in the depth of obscurity. The light which crosses the darkness, like flashes of lightning, drives them from the retreat where they flattered themselves they would be invisible. In escaping thence, they always find themselves again in presence of those who reflect back to them their own image. The appearance of the truth is so striking to them that the assassin dreads being assassinated, the fratricide sees in the other an avenger, and the infanticide her seducer, holding in his arms the body of their victim."

"Ha! (cried I,) what is the name of this place of perdition?" for at that moment my soul had the vision of those mysterious realities.

"It is (said the Angel to me), the kingdom of darkness."

"Why, then do occasional flashes of light appear in it?"

"The shrubs, and even the trees, as thou hast re-

marked, bring forth white flowers on their surface. These flowers are the conduits, through which the rays of the sun introduce themselves even in this abyss, so rapidly that they disappear like flashes of lightning in the midst of the murky darkness which seems to repulse them. It is sufficient, however, to enable the souls who inhabit this abode, to discern what is passing, both in the Paradise of the Lord and upon the earth."

"What can be the reason of so many inexpressible torments?"

"When the Lord taught upon the earth he declared that the gnawing worm should follow the wicked to the bottom of the abyss, where fire is never quenched. These words are verified, because the wicked, who suffer the punishment of their transgressions of the doctrines of the gospel, have the consciousness of the fatal results of their actions. Their repentance is like unto a burning fire, which never goes out: and they bear testimony here, by their cruel experience, of these other words of the Lord, that he who would wish to save his life upon the earth shall lose it; and that he who shall lose it in fulfilling the commandments of God, shall save it."

"How can these souls see, through those flowers, the fatal consequences of the actions they did, when they were joined with bodies upon the earth? They pass before me like shadows, and do not dwell in the trees and the shrubs, for the flowers to be of the same use to them as the eye is to man's body."

"Neither does the soul (answered the Angel), dwell in the eye of man, although it is the eye, however, which warns the soul of all that happens without its body. But what appears to thee to be flowers is not flowers; what seems to thee dead is not dead. God is almighty, and he would be able, if he pleased, to give life unto

stones. However, the time is not come for thee to understand the heavenly language."

The Angel took me by the hand: we came out of the abyss, to reascend the exterior line of the globe, from the inmost parts of which, in departing from it until I arrived there whither we had to go, I saw many other horrible things.

I found myself again in the first forest, where, under a different form, the same objects presented themselves to my view. Snares were again closed upon living victims: the rest, still spread, enticed to seduction by allurements of every kind.

"Explain to me (said I to the Angel), for what purpose the souls of perdition have laid these snares with baits quite different from those they had put there at first?"

"What excites so much thy surprise (answered she to me), does not proceed from the doings of the souls banished into darkness. It is the work of the evil spirits, who, knowing clearly the passions of mortals, labour to lose their souls here, in like manner as they succeeded in poisoning their life while they existed upon the earth. Hereafter thou shalt understand all these things. As regards the present, we have reached the limit assigned to us."

The Angel took me again by the hand: we rose upwards even into the rays of the sun. A violent tremor seized me, and soon afterwards, sitting with the Angel before my bed, I again saw myself in two persons, that is to say, having my body sleeping peaceably, such as I had left it; and, under the same corporeal form, my soul, out of my body. I wished to question my Angel still; but she threw her arms around me, and immediately I fell into a deep sleep. When I awoke I found

myself in my bed, as usual. "I have been dreaming then!" exclaimed I. I arose and ascertained that the day had already reached its ninth hour. My mind being then greatly disturbed I did not know whether my recollections were the effect of a dream or a reality. At length, after long and painful torments which I experienced, on account of the images that troubled my imagination, I concluded with the idea that all those visions were only a dream, when the Angel reappeared to me on the 16th of April. Although I was still in bed I had been awaked by a noise that I had heard very distinctly in the next room, one door of which opened into mine. The Angel's countenance appeared more affable than ever. She wore a white garment. Placing her right hand upon the *cross of grace*, which descended upon her breast, she said, looking at me: "Thou didst not dream what thou hast seen: do not, therefore, be disquieted. They are truths which hitherto have never been revealed to any one here below. However, I do not appear to thee, at this moment, to bring the conviction thereof; my sole aim is to save those who are lost. The *cross of grace* which has been given for the remission of all those who believe in Jesus Christ, has been trampled on by the impious, and even Rome has disapproved of it. Therefore shall the power be taken from it, and be committed to him whom the Almighty shall chose to be the chief of his church, in which the gospel shall be preached according to truth. Thy mission is not believed in: consequently that there may be no pretext, nor excuse, make known that the events draw nigh, and that the wicked shall be judged according to their deserts. Nevertheless, through the mercy of God, a delay shall be granted to the Romish priesthood to repent, and assemble wise men in an ecclesiastical council,

in order to learn by thy voice what the holy will of God has decided."

"Ah! (replied I,) they will not believe me!"

"It is precisely, then (rejoined the Angel), that what has been foretold shall happen to them."

"But have they not reason to disbelieve what I say? That which I announced, by thy command, to the Emperor of Austria, concerning the three days of July, has not come to pass."

"Hast thou not seen the spirit of Martin, and did he not reveal to thee why Louis Philippe's days have been prolonged?"

"What has been said to me is not known to every body."

"Man, full of earthly pride, beware of thyself! If the wisdom of God willed to shew itself to all, the Almighty would want neither thee nor Louis Philippe. Know that you have both been preserved to confound pride."

"Through what motive has the spirit of Martin forbid me to communicate these warnings before the period which they concerned, even to my intimate friends?"

"The indiscretion of thy friends and the wisdom of God are two very different things: so also must I inform thee that thou hast not a single friend, who serves thee without a culpable ambition. Yet there are some who have been chosen by the will of God, and who shall be specially attached to his service, when they shall have known the true cause of their election. Their time is not yet come; but God only is wise and just: their time shall come."

"Martin, then, was also guided by pride, in his devotion to my cause?"

"Martin was only the executor of the commands,

which he had received from his guide, through the will of God. He alone, of thy friends, however, hearkened not unto pride; for his heart was pure."

"Was it not Martin who frequently visited me in dreams, during my residence in Prussia? The genius who discovered to me, in 1829, the downfall of Charles X., although he had white hair, appeared to me under the form of Martin, and even clothed in a grey great-coat, such as I afterwards knew him."

"It was not Martin: it was I who had assumed his form and his features."

"With what view?" interrupted I the Angel.

"Because it was necessary thou shouldst recognize Martin, with regard to the events which relate to thee."

"Why, then, instead of Martin's black hair, didst thou choose white?"

"To convince thee at a later period that Martin and I were not identical."

"Martin never acted but by command of God, and to accomplish his will; yet he was put to death: I should have thought that the power of God would have protected him?"

"Bad priests had so weakened his resistance, by their lying doctrines, that he would at length have been brought to retract, without being aware of it, all that he had previously said. The wisdom of God did, therefore, allow the crime to be committed; and has permitted it to become a means of salvation for his own, whom they have wished to ruin, by endeavouring to deceive them with false oaths."

"Was not God capable, by his power, to prevent the results which thou indicatest?"

"God has created the soul sufficiently strong not to yield unto evil, and, in his wisdom, he has endowed it

with a free will; for, without an absolute liberty of action on its part, no reward would be due for the habitual performance of good works, which would have nothing meritorious in them; and the malignant spirits would triumph through impunity, in a state of things which would have not been thus ordained by the will of God."

"Forgive me, if I am too anxious to know."

"All the questions thou addressest to me are allowed for thy own guidance. The explanations are intended to strengthen thee, because false prophets will rise up against thee, and will even attempt to take thy life. Nevertheless, be firm, and thou shalt obtain the victory."

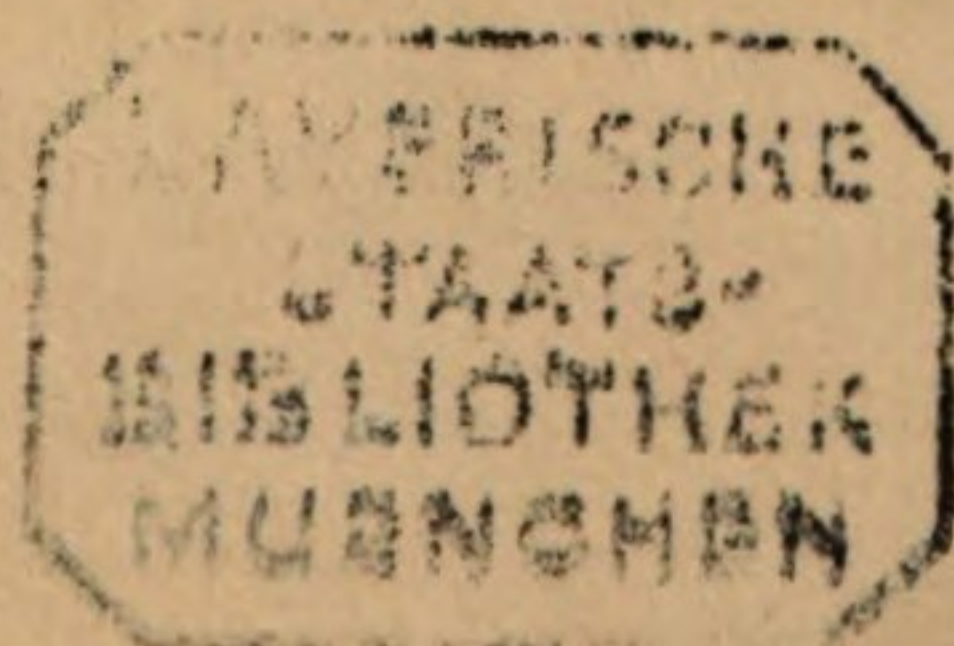
After having promised to soon appear to me again, the Angel immediately quitted me.

In the night between the 17th and 18th of April, the Angel appeared, and said to me:

"The grace of God Almighty shall again be diffused among men, and the gospel shall be preached according to truth. The Lord has chosen his new disciples, whose works shall certify their mission, and their light shall enlighten the world. The wicked shall lose themselves; for even the inhabitants of cottages shall know the tree by its fruit, and the true children of God shall learn that figs are not to be gathered upon thorns, nor grapes upon thistles. The ancient leaven of the Pharisees and of the Sadduces has risen again, and the court of Rome has rejected the head stone of the corner. Therefore is the grace of God passed for those who have been called into the vineyard of the Lord, and who, instead of serving the master, have transgressed his commandments to their profit. The time is come when the vineyard shall be taken from them, and confided to vinedressers who will give unto God what belongs to God. The new

vinedressers shall show themselves, by first giving unto Cæsar what belongs to Cæsar, and this is the commandment of the Lord : submission is the first duty of a true disciple of Jesus Christ. As to thee (added the Angel), thou shalt transmit these communications to the servants chosen by the holy will of God in the persons Appert and Laprade, who are appointed to denounce to the Romish priesthood its perversity, by announcing to it the truth of the gospel. The Holy Spirit will suggest to them what they shall have to say on this subject, when they shall be questioned. Therefore, let them inform those who are called the Archbishops of Posen, of Gnesen, and of Cologne, that the service of God does not consist in the marriages of men, but in obedience to those who have a right to reign, because they occupy their place through the will of God ; that the true servants of the church of the Lord are not to interfere in political and mundane affairs ; that they ought to content themselves with teaching the peace of God ; and that, instead of supporting the scandal which proceeds from perverse men, they are commanded to come to an agreement with the powers established in the places where they are. It is then that quite a different idea of the church will be had from the one which is entertained now. It is necessary that scandalous things should happen : however, woe to them through whom they happen ! Woe to Rome ! For it is Rome which has given rise to still greater abominations. So also shall it be judged, and the guilty shall not go out from judgment until they have satisfied the temporal powers, even to the very letter of the law. To bear thee testimony make known to the diocese of Posen the information which thou hast given to the court of Rome. If they do not immediately conform themselves to the warnings of

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those who are entrusted with these missions, the events, of which thou hast had the vision, relative to the enemies of the Lord, shall be accomplished against them; and they shall be unmasked in the face of the world. Take heed of thyself, and be careful to abstain from answering any interpellation, let it come from whom it may, before I have appeared again to thee; because artful and cunning men will lay snares for thee."

"And if even Rome were to ask me for explanations?"

"No matter from what quarter questions are addressed to thee—thou shalt say: 'I must see my Angel.' This is to be thy rule of conduct for the future, and from which thou must never depart, because it is I who will dictate the answers; and truth shall triumph."

"Why has God permitted the Roman Catholic church to remain so long in error upon the truth of the gospel of the Lord? Every body has believed that it was the infallible depository of the commandments of the Lord."

"The Roman Catholic church! (exclaimed the Angel.) Who conferred on it this lying title? If the chief of the sect which styles itself Roman Catholic were banished to Constantinople, what denomination would it assume? Or, if Rome were destroyed, and the chief of this church took refuge at Vienna, their pretended religion would then be called German Catholic? What has the city of Rome to do with the evangelical doctrine of the Lord? *Catholic Evangelical* is the true title of the church of Jesus Christ. There is no other, since God, through Jesus Christ, gave the New Testament unto men. All they who shall not execute this testament of God, shall not partake of the inheritance promised by the Lord. All they who transgress the com-

mandments of God shall, as a punishment for their hypocrisy and their falsehoods, be made notorious, and cursed even upon the earth : and centuries to come shall discern what were the consequences of the imposture of the Romish hypocrites."

"What thou here announcest to me makes me shudder (said I to the Angel). Nevertheless, thou art the Lord's messenger; I do not doubt it, because thou hast proved thy power to me : but what is thy name? May I know it?"

"I am Joan of Arc, otherwise called the Maid of Orleans. I have once more been sent here below to save France, and to rend the veil with which the hypocrites cover themselves, who, being the real enemies of God and of mankind, close the entrance of the kingdom of the heavens against those who present themselves to them, to learn the means of obtaining it."

"Joan of Arc!" said I, with vehemence—and, full of emotion, I prostrated myself at her feet, unable to utter a single word.

"Arise (rejoined she), son of the martyr king! This mark of adoration belongs only to God."

"But (answered I, rising immediately), I regard thee as a living saint. We kneel down before the graven images of the saints who have lived upon the earth : for what reason dost thou forbid me to render thee the same homage?"

"God only is holy in the universe (continued the Angel); that worship is one more deception added to the other impostures of Rome, to support its tradition against the express commandment of God, which the Lord himself revealed, in these terms : 'Enter into your chamber; close the door, and pray in secret to your Father who is in heaven. Your Father, to whom

nothing is hidden, knows your wants before you express them to him.' So it is evident that it was to consecrate their abominable falsehoods, that the religious cheats have commanded those whom they call the faithful to invoke the intercession of beings, on whom they have conferred a qualification, which is the attribute of God only."

"Since we ought to pray in secret in our chamber, what necessity was their to build churches, the greater number of which are magnificent edifices, for the purpose of praying to God, of serving him, and of glorifying his holy name therein? The Lord has also said: 'The houses of my father are called the houses of prayer:' I cannot understand how he could at the same time command to shut one's self in one's chamber?"

"The Lord Jesus Christ said: 'Go, preach the New Testament to the poor; and beware of taking a piece of cloth from a new coat to sew it on an old one: neither put new wine into old casks.' Why, then (added the Angel), do the hypocrites mix the New Testament with the tradition of the ancients? God does not require sacrifices, but he will have justice; and this justice is founded upon the imperishable columns of the New Testament, otherwise named the Gospel, which signifies doctrine of Jesus Christ. The Lord having prescribed that his doctrine should be publicly taught to the poor, in all the churches, even among the pagans, it results therefrom that the edifices consecrated to God have been constructed for it to be announced in them how God must be served, according to the Gospel, and not for one to lose there, by long prayers, a time one owes to one's neighbour. Consequently, it is very contrary to the use for which these edifices were originally intended

to practise idolatry in them, by recommending one's self to the protection of *intercessors*, who are not with God. They would fain make God be considered as a hard and insensible being, in order that the poor in spirit might always have recourse to those who pretend to be invested with a character of sanctity. By substituting their false doctrine to the will of God the falsifiers reap the advantage; for it is by their long prayers that they seek to devour the houses of widows and of orphans: therefore shall their punishment be terrible."

"There ought, then, to be no praying in churches?"

"When the Gospel of the Lord shall be preached according to truth, in the houses of God, the name of merciful God shall be praised and glorified in acknowledgement for the grace which the Heavenly Father has spread upon men to effect their salvation. On going forth from this pious assembly every one shall resume his habitual occupations, among the number of which the most important for him shall be to cover those who are naked, to give bread to those who have none, to bring up orphans, and to protect widows: such are the real prayers which the Lord has commanded: such is the sole pledge of salvation for men, according to the new covenant that God has contracted with them. The Lord has said: 'Pray for the reign of your Father to come;' now, can the reign of the Heavenly Father come upon earth if men do not perform the commandments of God? It is, therefore, in vain that they fatigue themselves by long exercises to practise the idolatry which the sacrificers themselves have invented, through avaricious motives, and which have in all times sufficed to keep away from the temple of their idols the true worshippers of the living God."

The Angel, at this part of her instructions, quitted

me, saying : “ The time which had been given us is expired. I will soon appear to thee again, because the will of merciful God must be accomplished. Be firm, for thy friends are not so, and thou wilt ere long perceive their weakness.”

On the 26th of April I had been busy in my closet all day and a part of the following night, until two hours after midnight, when I retired to rest. As soon as I was in bed, the Angel interrupted my slumber by these words :

“ Come, resume thy pen, to make known unto the true apostles of the Lord, in what times they live ; for the judgment of the council is nigh. There is, however, much time lost, and nobody has done anything good. The devil alone proceeds to propagate evil through the hypocrites, his instruments, who melt into tears to seduce those who are poor in spirit, and to whom the kingdom of the heavens belong, but whom Satan wishes to lose, through those who shall not enter thereinto. Judgment is nigh, and they who shall judge thee will know the tree by its fruit. Already has the axe reached the roots, and the tree shall fall. It is then that the whole world shall be convinced that the fruit which it has borne is bad. This manifestation shall at length shine forth, in order for it to be learnt that this tree of evil is the priesthood of Rome, that the hypocrites are the branches, and the transgression of the gospel of the Lord, the fruit which they have borne for the profit of the wicked. This race of vipers knows that the Lord has said : ‘ Render unto Cæsar what belongs to Cæsar, and unto God what belongs to God.’ Why, then, do they put, in the place of God’s commandment, their traditions, of which they are themselves the authors ? Is it not to prevent those who present themselves from entering into

the kingdom of the heavens, which is to come for all those who accomplish the laws of the Lord? If it were otherwise, why do the hypocrites give occasion for scandal? Have they, who say they are the apostles of the Lord Jesus Christ, forgotten that the Saviour of the world commanded them 'To abandon even their cloak to him who would plead against them to have their robe?' How, then, can any one say he is the apostle of Jesus Christ, who does not accomplish the commandments which God sent the Lord to teach men upon the earth? Is it not written in the gospel of the Lord, that, 'Whosoever shall call his brother a fool shall deserve the punishment of fire?' Why, then, do they who pretend to be the keepers of the Lord Jesus Christ's doctrine declare the children of God to be heretics? Is it not also in consequence of their tradition, which prescribes them to shew themselves, when praising God, with long gilt fringe, or in silken garments? If the word *fool* be so guilty, what ought, then, the punishment of those to be who dare to condemn even innocent children, who are born out of their traditions, which the hypocrites have named *laws of the church*, although they are sanctioned neither by God, nor by the Lord? Why do you, pretended true apostles of the Lord, oppose that which, having nothing to do with the gospel, only concerns those who believe in Jesus Christ, and who, in pronouncing his name with good faith, under any form whatsoever, are not far from accomplishing the commandments of God? Have you forgotten that the Lord has said: 'Whosoever is not against me is for me?' Hypocrites! why, then, do you oppose mixed marriages, if it be not to occasion scandal, or to save your traditions? Have you forgotten that the Lord has said: 'Do not judge that you may not be judged!' In

truth, you shall be judged according to what comes out of your mouth ; for what comes out of your mouth proceeds from your heart. If, then, your heart is full of hypocrisy and iniquity, how can truth proceed from it for the justice of God ! And how would you wish to be judged ? ‘ Love one another (saith the Lord), that the world may see you are the children of God, because God your Father is himself love, and you are all brethren.’ Now, how can he who does not love his neighbour, who is his brother, love God who is the Father of all ?

“ Whosoever pronounces his name, to adore him, is a child of God. Hypocrites, why do you preach hatred and persecution among the children of God, if it be not always on account of your tradition ? God is love and mercy, and God will have mercy. It is, therefore, evident that he who does not accomplish the commandments of God, does not follow the example of the Lord, who conquered the world by his examples, and not by hatred and persecution ; and whosoever does not follow these examples is not worthy of him who was sent upon the earth to teach the commandments of God unto men, with a view to their eternal salvation.

“ It is by your good works that your light must enlighten those who are in darkness ; but, if your own mind is in darkness, how would you enlighten others ? What will become of the body that has been confided to you ? Blind guides ! you render a vain worship unto God by your offering, which you call holy, on account of your tradition ; and you do, moreover, other things that are an abomination in the eyes of God ! God knows what passes in the hearts of the wicked. He will know how to destroy their transgressions and unmask the hypocrites, when the time shall have come. As for

you, who boast of being the true apostles of Jesus Christ, remember that the Lord has said : ‘ Leave there your offering before the altar, and first go and be reconciled with your brother, so that he may not deliver you into the hands of the minister of justice ; and after that come to return thanks unto God.’ Why, then, do the hypocrites wish to make believe that the true religion of the Lord consists in the practice of traditions which they have invented themselves ? Is it not visible to the eyes of the righteous that the laws of these hypocrites, which they themselves have styled the *holy laws of the Roman Catholic church*, are only transgressions against the gospel of the Lord ? Has not the Lord said : ‘ That which enters into the mouth of man cannot defile the soul ? ’ hypocrites ! And you do other things besides in secret ! But God, who sees what is hidden, will know how to destroy the works of the wicked : for the Lord Jesus Christ has sworn : ‘ That all which has not been planted by his Father, who is in heaven, shall be rooted up.’ Hear ye ? He has sworn it, and his judgment is nigh.

“ As to the Lord’s elect, let them remember the parable concerning the fig tree which a man had planted in his vineyard. He came to fetch the fruit of it, and, not finding any, he said to the vinedresser : ‘ Since three years I have come to fetch the fruit of this fig tree, and I do not find any : cut it down, then ; why does it still occupy there the earth ? Lord (answered the vinedresser to him), let it remain there one year more, until I have dug around it, and put manure : and, if it bear fruit, * * * * * If not, you will afterwards cut it down.’ This shall happen to Rome ; for three centuries that it has lost what belongs to the vineyard of the Lord ; and, instead of gathering, it has dis-

sipated, by making righteous enemies against itself through its hypocrisy and its guilty transgressions against the gospel of the Lord. But, through the mercy of God, and on account of the righteous who are still therein, one year shall be granted it, and effectually, on condition that he who is called the holy father shall assemble, without delay, the wise in a council of the church, there to receive the commands of the Lord, as has been said. But before all, let him command all those who are subordinate to his power, and especially to the Archbishop of Posen, and to the others who have revolted, to submit to the laws of the country, whatever it be, where their diocese is situated; for the policy of princes has nothing to do with the religion of Jesus Christ. Let the true apostles of the Lord, above all, remember that he has commanded they should make two thousand steps if they are asked to make a thousand, and that each one should do unto others what he would wish to be done unto him; for it is thereby that the kingdom of God is to come upon the earth, and the *cross of grace* has been given by the will of the Almighty to arrive thereat. Wherefore, and to spread afar the peace of merciful God, the *cross of grace* must be given and distributed henceforth by the church itself. The prayer which is annexed to it must be publicly preached from the pulpit in all the churches of the Lord, and the cross given gratuitously to all who shall ask for it, without exception, especially to those who pronounce the Lord's name, and even to those who do not yet know him. But because the weak old man who is at Rome, under the title of chief of the church, is deceived, the true apostles and disciples of the Lord are obliged to send to all those who call themselves servants of God Almighty, a correct copy of these commands, that they may know

what will happen, and that he to whom these commands have been given may be cursed before the tribunal of the Lord, if he does not accomplish them ; for it is then that the master of the vineyard will cut down the barren fig tree."

According to these positive commands of my Angel, I hastened to write to my friends, strongly prepossessed with the desire to save Rome, and to bring back to evangelical truth those who have gone astray. I was then painfully affected, and not less surprised, when, in answer to my prescriptions, I received from my friend, the Curate Appert, a letter in which he announced to me he refused to obey, because, said he, the doctrine of my Angel was schismatical. The Angel had forbidden me to answer, on my own authority, any objections which might be addreseed to me. Consequently, I waited for her to come and trace herself for me my line of conduct in this instance. But as she delayed coming again I was so uneasy, I decided to write, of my own accord, the following :

" May 14th, 1838.

" My venerable friend, your letter of May 3d causes me great affliction, not on account of myself, but on your account. What ! you have not understood that the angel of darkness cannot wear the *cross of grace* ? Have you forgotten that it is the angel herself who dictated the prayer to me ? How can the angel of darkness pray ? How can the spirit of darkness preach those divine words—how can he say : ' Love your neighbour as yourself ? ' Through what spirit do you say, my dear but poor friend, that it is the angel of darkness which speaks to me ? Is it not you who are tormented by the spirit of evil ? Is it not he who has suggested to you both what you have written to me, and

what you have done? For through your disobedience to the command of the angel of light, you have suspended the will of God, who wills not to lose but to save those who are sincerely under illusion. You have not, then, understood that all those warnings given by the angel of light to the Romish priesthood, were only given to save it? Do you no longer know that it has been commanded to assemble the wise in a council of the church, to prevent the evil in it? It is nearly three years ago that I saw a priest half clothed in a military uniform, who was preaching against the gospel of the Lord, his face covered with ulcers, out of which flowed an abundant quantity of putrid matter with which he made a sign upon the forehead of those who applauded his blasphemies. Have you forgotten that? I have lately understood what is the meaning of this vision, as well as of that of the serpent whose head I crushed. Remember the dog whose head I pulled off, which I threw into the basin filled with dirty water. All these images have reference to Rome, and the future state of the true church of the Lord Jesus Christ. Reflect on them, then, and do not trouble yourself about the rest. Could you then think that all you heard from me more than three years ago would agree with what I now say to you, if the whole were not the work of God? Could a mortal invent such things, and would the angel of darkness oppose the evils which are about to burst forth on every side, through the false doctrine of those who call themselves the apostles of Jesus Christ, and who prove they are not so by the bad fruit which they produce? No, Jesus Christ himself has said: 'You will know false prophets by their words; for out of the abundance of the heart the mouth speaks;' therefore, whosoever preaches irritation and persecution against his

neighbour cannot be a true apostle of the Lord ; that is positive. To accomplish the commandments of God, to command peace, to shine by one's good works, these are the signs by which the world will know the children of God ; in like manner as they who do the contrary will be known as the children of the devil : it is the Lord Jesus Christ who has said so.

“ There would still be many things to say ; but I do not wish to lose time, nor to partake in your sins against the will of God, towards whom I am answerable, for the blood which shall be shed shall fall upon the head of all those who will have been the cause of it, through their disobedience to the command of the Lord. As for me, I command you to do, and that without delay, what the angel has required of me.

“ You have been told that I had done many things to deceive my friends, in order to arrive thereby at the aim of my policy. Know, then, that you have been deceived, and that, through the influence of the evil spirit, you have fallen from the elevation to which you had been exalted by the will of God, who would never have permitted me to deceive you myself. You have been told that I seek nothing less than the crown of France, which I would wish to arrive at by false prophecies. I declare to you I would sooner renounce my earthly inheritance than disobey the commands of merciful God. If, then, these commands are dearer to me than the crown of France, let them who have not the courage to follow me leave me ; let them withdraw, or let them enter the ranks of my enemies—I forgive them. As for you, my friend, come to me immediately, and if you do not find the testimony you require you also may then retire, and declare openly that I have deceived you. But, on the contrary, when you shall be convinced of

the truth of what I have said to you, you shall bear witness for me to all those who shall be against me."

It was three days, if my memory does not fail me, after I had transmitted this answer to my friend Appert, when, on the 17th of the same month, the Angel visited me, and said: "I know that thou hast answered thy friend Appert, and what thou hast said is right, for it is from Rome that the transgressions of God's commandments have proceeded. But the Lord has said: 'All that has not been planted by my Father who is in heaven shall be rooted up.' So then there are no heretics among those who oppose the imposture of Rome. Thou hast seen the Lord, and thou knowest he has the power to discover what is hidden to him to whom he will confide it. It is to thee he has confided what a great portion of the world does not yet understand. Wherefore thou shalt no longer speak of it as thou hast spoken to persons of little faith; but shalt command what they shall have to do, and their actions shall bear testimony for what they do. It is thereby that the true elect of the Lord shall manifest themselves. Their light shall enlighten the world. They shall not throw the holy words of God before swine. They shall, on the contrary, preach with authority, and thou shalt be justified, because God himself shall bear testimony to his elect in the time that is to come, and which is already at hand. They are about to kindle the fire, and the wicked shall be terrified.

"They say to thee that thou mayst be deceived by the angel of darkness. This language shall henceforth be considered as a sacrilege, and the blasphemers shall be punished for it; for they have read the words of the Lord. Therefore they know the Almighty's will. Woe to them who shall not execute it.

“ It has been said that the report has been spread among thy friends, that thou hast only made prophecies to stimulate thy partisans. Be it known, then, that this tribulation comes from them who have not understood thy mission. As for thee, be careful henceforward, for thou hast again seen the spirit of Martin, and thou knowest what is the case. But because thou hast not been discreet, thou hast received the reward of thy indiscretion, and thou hast well deserved what now happens to thee. Nevertheless, they who have caused scandal on this subject shall be punished in their turn, the more so because they call themselves thy friends. Let it be made known, therefore, that the angel of darkness would not save the church of the Lord, but destroy it. Wherefore he endeavours to alarm even the Lord’s elect, if it were possible. It is also for this reason that the spirits of darkness have inveigled into their plots many persons belonging to the Romish priesthood, from which will come the fire that is to be kindled. The wicked shall burn themselves therein, and all they who do not make their actions agree with the words of Jesus Christ shall go on to their own destruction ; for all that is contrary to the divine words proceeds from hell, of which all the hypocrites upon the earth are the instruments. If it be now said that I am the angel of darkness, how is it, then, that I speak against my own empire? Consequently, my words shall bear testimony for me in the hearts of all the elect. They will become convinced that I am sent to save the church of the Lord, and at the same time to cut from the tree the withered branches which can no longer bear any fruit.

“ It is said thou dost not see the angel of whom thou speakest. The incredulous affirm that it is impossible. This language justifies the very words of the Lord : ‘ Do

you believe that if I myself were to come again upon the earth I should find faith there?' If, then, at the present day, they doubt of the power of God, how could they believe in the birth of the Lord, which has been so long preached without being understood? I am sent to make it be understood by the men of this century: and they say I am an angel of darkness! How, then, would Jesus Christ be received, if he were now to present himself at Rome, saying: 'I am the Lord, of whom your mouth is full: but how far your heart is from me!' Yet it is so; for these hypocrites neither believe in the angels of the Lord, nor in their divine mission. How, then, can they believe in those who announced, in its time, the birth of the Saviour of the world? Can any one bear testimony of what one has not understood? God has willed that no one should be lost: and, that his holy will may be accomplished, I am sent in order to bring back those who have sincerely fallen in error respecting the truth and the justice of God, and to effect their salvation. For whosoever shall know the truth will be just, and it is in justice that the commandments of God consist, and not in the perversity of the hypocrites, who make themselves pass for being holy before men, although their heart is filled with corruption and iniquity. Let him, therefore, who now wishes to be a true disciple of Jesus Christ, make himself known by his works; for it is works which shall bear testimony in his favour; if any one wish to render himself worthy of the Lord he must follow his examples, being guided therein by evangelical truth."

"By what means (said I to the Angel), among so many circumstances which point out the genuine words of the Lord, and so many others which have been disguised through the transgression of men—By what

means will it be possible to distinguish the very words which came out of the mouth of Jesus Christ?"

"I will come again to see thee (answered the Angel), and I will bring thee a witness more powerful than I. Thou shalt reveal what comes from God as well as what has come from the wicked, and the whole world shall know the truth. The time is come: yet the incredulous shall only receive testimony at a future time, when the true apostles of the Lord Jesus Christ shall appear in their wedding garments, which shall be simple as their hearts and as the Holy Spirit which shall guide them."

The Angel left me, and I did not see her again until the 22d of May, 1838. It was about one o'clock in the afternoon; I was busy reading the newspaper, when, on a sudden, the air strongly agitated, produced a wind that blew in my face. I raised my eyes and saw my Angel, accompanied by another, clothed like her, and whose face, although very agreeable to the eye, was quite different from hers, and not so handsome.

"Behold (said she to me) the Angel who will teach thee what is true in the justice of God, and what has been added, through their falsehood, by politic men who are traitors to the commandments of God."

"Who is this Angel? (asked I.) I do not know him."

"Know (declared the second Angel to me), that I am sent for the third time upon the earth, in order to teach the commandments of God unto men. That thou mayst know me at all times, look at my neck."

He, at the same time, removed the tresses of hair which flowed around, and I observed on it a red circle.

"What does this mark signify?"

"It is there that the sword of the unrighteous passed. Thou shalt always recognise me by this sign; for I am

John the Baptist, who was upon the earth before Jesus Christ. My power here below exceeds that of the other angels, and yet I am the least in the kingdom of the heavens. I am to bear testimony against the wicked, and to mar their designs. This, then, is what thou hast to do, that the days of suffering may be shortened, for it is in the wisdom of God Almighty that the angels of good should resist the evil spirits : and happy he who is the instrument of God's justice ! The spirit of evil has assembled its members to bring about, at length, the execution of its project, through the existence of conspirators, who have mutually engaged to exterminate all the kings upon the earth. The conspiracy has members, more or less considerable, in all the cabinets of Europe ; and, moreover, many persons work towards this end without knowing the chiefs who direct them. They, the blind instruments of evil, follow the impulsion that has been given to them, like the parts of a steam engine, the impelling force of which is concealed in the boiler, without troubling themselves about the disasters that are inevitable, before the establishment of the earthly paradise promised to these labourers of hell, by the agents of the hydra which rules over them. They propagate evil knowingly. The assassination of the Emperor of Russia is to produce the most important result for the abominable project of this conjuration. In order to arrive at it the conspirators have found means to inveigle into their hideous plots many members of the Romish priesthood, who kindle the fire of superstition. The Pope himself lends a hand, without knowing what he is about. He is deceived, and they would fain persuade him that all they obtain from him is the fulfilment of his duty, and tends to re-establish the ancient papal power. He is kept blindfolded in this

fallacy. This is why all possible means have been employed to seduce the nations which are attached to the Roman Catholic and apostolic doctrine. According to this doctrine they profess that one must rather obey the will of God than that of man ; which is to say, according to the transgressions of Rome, *that they must obey the Pope*, whom they represent to the pretended faithful as being infallible. It is thus that they endeavour to stir them up against the Emperor of Russia and the King of Prussia, who have been pointed out to them as most mortal enemies of the faith. False apostles, the agents of the seditious, moreover, profane the confessional, to render those who approach it the instruments of their abominations which they preach in secret. They are given to understand that by complying with what is exacted from them, they serve God and save the souls which they wish to lose, by forcing Catholics to intermarry with persons who are out of the pale of the Romish church. They, moreover, insinuate to them that to sacrifice one's self for the maintenance of the rights of the *Holy Father* at Rome, is to serve God in the most signal manner. Many are seduced. Several of these false apostles have knowledge of their perfidy, and others are even direct members of the central point from which proceed the supreme commands that reach the adepts, without their knowing how. Sometimes they find them on their night-table, sometimes on their desk, in their most private closets ; and they dare not ask their servants who brought them. But they are aware they proceed from the confessional, through the confessors, who make the servants of the pretended faithful serve their purposes. The deluded submit to a blind obedience ; because, if they resisted they would be refused absolution for the sins with which they are covered ; whereas,

in return for the oath they take to obey the orders of their chiefs, who are frequently unknown to those who act, they are absolved beforehand of the sins they shall commit. In this infernal sect there are persons of the first quality, who have engaged to cabal against the will of their sovereign, and if it be needful, to remove from the council of their prince all those who do not suit the project of the conspirators. These creatures, to compass this end, employ the most atrocious falsehoods and calumnies against their victims. No machiavellian means disturb their consciences. These wretches are the most dangerous instruments of the conspiracy; therefore have they been paid in advance, and the most crafty among the conspirators have, besides, made them great promises, for the period which will follow the supposed victory. It is time for the sovereigns to put themselves upon their guard against the *propagande* whose watchword is : ‘ *To seduce the people against their legitimate princes, to revolutionize every country, to excite civil and religious war ;*’ for its object is no other than to assassinate, in the general massacre, the princes and the rich. These have already been marked out as victims, under the denomination of tyrants against the liberties of the people, who are subjected (say they) to the will of these tyrants who rule over them through the opobalsamum of their riches. Be it made known to the people that the managers of this terrible comedy, which they wish to have acted for their profit, will not mix in the affray, and that they intend only to appear after the victory, not for the welfare of the people, but to require from, and prescribe to those who shall have escaped from the massacres, what their present lawful princes have not even the idea of exacting. The only justice which these monsters propose to do is to mutilate

and burn alive all the priests belonging to the Romish priesthood, even to those who at present serve so well their atrocities. These impious priests will truly deserve this punishment on account of their apostacy from the commandments of God."

The Angel commanded me to send these communications to the Emperor of Russia, the King of Prussia, the King of Bavaria, and the Emperor of Austria. If these princes hearken to my voice they will prevent much evil; if not they shall answer before the judgment seat of God; for they are responsible for all that has been confided to their power.

"Why (said I to the Angel), has merciful God allowed these errors, which have seduced so many persons, to exist so long?"

"The people of Rome (answered he to me), who call themselves the church, have never been in error concerning the true doctrine of Jesus Christ. But there have been some, and there are some still, who have neither believed in the Saviour of the world, nor in his divine mission, and who, as the impious do, have transgressed the commandments of God for their profit. It is thence proceed the error and the abominations which have done so much harm to the souls that have presented themselves for the kingdoms of the heavens. The impious have turned these souls away from the path which leads thither, and which can only be found through the pure gospel of the Lord. This is the key which opens the door of Paradise; it is the key which was intrusted to Simon, called Peter, after the resurrection of the Lord, and not before, as the falsifiers of the gospel of the Lord say, falsely; it is the pure gospel of the Lord Jesus Christ, who, himself, called it the stone on which he built his church, declaring that hell itself shall not pre-

vail against it. There was no question of Simon in the gospel, before it was falsified by the false doctrinarians. This falsification on their part was only made that Simon might pass for the corner stone of their system, which does not come from the Lord. Their mouth is full of the Lord, but their heart is very far from him. This also is why the time is come, when the truth of the gospel of Jesus Christ shall be known. Therefore, do thy duty : after which thou shalt see me again, and then the light shall begin to enlighten all those who desire to be so, and who have been misled by the imposture of Rome. Woe to that city if it do not hearken to the voice of the Lord !”

After these words the Angel left me. I had hardly executed the prescribed commands, when he re-appeared and said to me :

“ It is written in the book which is called the book of Moses : ‘ In the beginning God created the heavens and the earth, and the earth was without form and void. Darkness was upon the face of the deep, and the Spirit of God moved upon the waters. God said, let there be light and there was light.’ Moses (added the Angel), never spoke in this manner, and never shall a mortal tongue explain when and how the Almighty created the universe. Even the angels do not know it. They know that God is light : how, then, could light say : ‘ Let there be light ?’ ‘ The Spirit of God moved upon the waters, and darkness was upon the face of the deep.’ How can it be that darkness was there where light was moving ? Where there was light could there be darkness ? ‘ And God saw that the light was good, and God separated the light from the darkness.’ Every clear-sighted person knows now that it is the sun which separates darkness from light. How, then, do they make

God say, through Moses: 'Let there be light;' since, according to this fable, God would have created the sun four days after the light? Whence proceeds this hypothesis, if not from the formal imposture of perverse men? I, the angel of the Lord, I repeat, that no mortal tongue shall ever reveal what is hidden even to the angels who are near the Almighty. Consequently, if the commencement of a history is merely the invention of man, what truth can there be in the conclusion? Effectually, if it be the sun, which, by its action upon the earth, produces days, nights, and the four seasons of the year, on account of the rotation of the earth around its axis and around the sun, God could never have said: 'Let there be light;' unless he had created the sun before the creation of the earth, since it is not the earth which rules the sun, but truly the sun which rules the abodes of God subjected to its power, according to the wisdom of the Creator. The Lord Jesus Christ, by refuting, himself, what is called the Old Testament, which they pretend God had contracted with men, intended to make known the truth, and the world did not understand him. 'The Spirit of God moved upon the waters.' What would they wish to signify by that, if it be not to divide the Almighty into two persons? The Holy Spirit (or Ghost) is God, and God is the Holy Spirit; his attribute is omnipotence; wisdom is his diadem; and pure love his mercy. So, then, God created the earth after the heavens, where are beings more perfect than here below. The first angel, created by the Almighty in heaven, was called the *Lord* by the angels, his younger brethren, who were created after him. All the angels to whom the Holy Spirit had given Paradises created for their inheritance, called their Creator their *Father*; which he really is, for the wisdom of God has willed it

should be so. Then, as soon as the earth, according to the wisdom of God, was, through the benign influence of the sun, in a state to receive its master, God descended, with several of his angels, and, in their presence, created for them a younger brother. He was the first man, to whom all that was upon the earth was subject, on the sole condition that he should have no communication with the brutes. *That is the tree of evil:* ‘If thou dost touch it (said the Eternal to the newly-created man), thou shalt die.’ This state of subjection was necessary; *because every soul must have merit for futurity.*

“Among the angels who were with God there was one who, being jealous of his younger brother, proposed to seduce him against the commands of God. He triumphed in his revolt, and thence comes the fall of man. The seducing angel was condemned; but the deluded man found grace before God, who then said: ‘It is not good that earthly man be alone.’

“God descended again upon the earth, with his angels, who kept near him. He created, in their presence, a companion for the fallen man, saying: ‘All my works must be inhabited;’ and, to attach the woman to her husband, and to the earth, he made her body of the same earth with which he had made that of the man, and not out of one of the man’s ribs, as the book of Moses falsely teaches. The body of man and that of woman were, therefore, made of the earth, and their soul was created at the same time as their body, by the Almighty, according to his wisdom, for the kingdoms of the heavens. God then placed the right hand of the woman into the right hand of the man, and said to them: ‘*Increase and multiply.*’ After which the angels who accompanied God the Creator, adored him on their knees. The newly-created beings imitated their example, calling also their Creator their Father.”

“I am so (said the Almighty to them) ; but you, as well as your race that will ensue, shall call me Jehovah, which signifies God. Love one another, and be fruitful, to people this earth, which, according to my will, shall remain subject to all your posterity. Enjoy all the pleasures it shall produce for you, and make use of all the delights of this earthly Paradise. However, beware of having any communication with the brutes which shall be subject to you. Whosoever shall have communication with them shall die, for that is the tree of evil, and you shall not touch it. It is the tree of death; I must forewarn you thereof, because there must be merit for the future state of souls, for the time when this earth shall change. Become, then, perfect, as it is to become perfect for eternity, where it shall be the inheritance of those who shall have merit and who shall not die.”

God continued, in this manner, addressing himself to the Lord, who was with them :

“My well beloved, I give thee this earth, overruled by that sun, with all it contains. Be the protector of this race, for it is weak, on account of the body which belongs to the earth. Yet, I have created the soul sufficiently strong to resist evil, consequently (resumed God, speaking to the newly-created beings), choose, and remember that your sins shall descend upon your children; that the sins of the father shall be punished, even unto the fourth generation, and again, that they who do good, shall be rewarded, even in the persons of their children : for I will to do good unto the thousandth generation of the children of those fathers and mothers who shall do what is right.”

God having spoken thus, retired from the earth, with his angels. The man and woman lived together accord-

ing to the will of God. The first son they gave birth to inherited the original sin of his father, and not the sin of the woman, who, contrary to what is related, did not eat an apple. In truth, the woman was created by the Almighty after the fall of man. This is why women, in the bottom of their hearts and of their souls, are better disposed than men. It is from them that the improvement of this world will come; and what I say is as true as it is true that the Eternal, according to his wisdom, chose a woman to have born from her the body of which the Lord Jesus Christ took possession, to be born upon the earth, in order to save the world.

The second son of the woman was the image of his mother, and, when he was grown up, he addressed reproaches to his elder brother, who lived ill before his eyes. This was the motive for which the elder killed the younger, and it was not on account of any sacrifice, as is related in the false tradition.

Afterwards, man's original sin was perpetuated from generation to generation unto Sodom and Gomorrah. These two cities were destroyed, to serve as an example; for the people who inhabited them no longer acknowledged God nor his commandments. They adored idols created through the influence of the evil spirit which had seduced the first man. These people were fallen so low that they adored even brutes, with which they had communication. These abominations were another sign of the fall of the first man; since God has declared that the sins of the fathers shall be punished even unto the fourth generation. But merciful God knew that the body of man is weak, on account of its origin; consequently, he sent them prophets to teach men anew the commandments of God, and to exhort the people to repent, by withdrawing from the paths of iniquity. These

people killed or drove out the messengers of God, and did not repent. They were prevented from doing so by the sacrificers of their idols; because all the sacrifices turned to the profit of these sacrificers, whose interest it was to deceive them. These priests countenanced all sorts of vices in them, in consideration of their sacrifices, through the effect of which they made them believe they could reconcile themselves with their idols. Although God, in his mercy, continually sent new prophets, the sacrificers continually succeeded in having them put to death, or driven out, by stirring up against them the poor blinded folks, whom they so shamefully deceived. Even Jerusalem, formerly idolatrous, had nevertheless kept up the sacrifices of beasts, not to serve God, but to support the imposture of those who attached themselves to the commandments of Moses, for the advantage they reaped therefrom.

“Ha! (said I to the Angel), Moses was then a false prophet?”

“No (answered he); God had given him wisdom in order that he might gradually withdraw the Israelites from the worship of idols, into which they had again fallen. To gain over the people to him he was obliged to keep measures with the elders. This was the motive which determined Moses to allow the sacrifices of the Pagans to still subsist, and solely on account of the avidity of the priesthood. Moses knew that such sacrifices, being the produce of imposture, were contrary to the true method of serving God, who is infinitely merciful. However, the time to destroy or extirpate them was not yet arrived. For them to be so the wisdom of God exacted a much greater sacrifice. The high priests of Jerusalem had falsified the ordinances of Moses to such a degree that, without the grace of God, the whole

world would have remained to this day in the same state as was Jerusalem, when the Lord Jesus Christ descended upon the earth to save the world. At that period the temple of Jerusalem represented nothing but a den of thieves. They taught there that all those whom the priests did not purify remained impure; and they extended this impurity even unto the new born children. Thus, the mothers who had brought forth children were obliged to bring all kinds of cattle to the sacrificers, to get themselves purified. It required (said they), first a sacrifice to reconcile themselves with God, then the sacrifice of burnt offerings, and lastly, the sacrifice of praise. All these forced offerings were exacted to discharge the price of the pretended prayers which they boasted to offer up to God, for the remission of sins.

“Such were the laws of the Israëlites, of which their priests were themselves the authors. In order to obtain the prescribed purification, the people were compelled to buy in the temple the cattle which was required of them; and whosoever did not submit to this exaction was rejected; because (said the agent of the high priest), the beasts from abroad were unclean, and improper for divine sacrifices. This was a pretext, in order to deceive more easily the people; for the sellers belonging to the temple having sworn fidelity to the sacrificers, and even then they only obtained it by paying very dear. It was in consequence of these impositions that the Lord said to them: ‘You have made a den of thieves of the house which your fathers called the temple of God. What you call the service of God is only an invention of the elders, kept up for your profit by your traditions. Your ceremonies are only a traffic by which you lead the people into error.’

“The Almighty (said the Angel to me), who saw all

these guilty abuses, sent them prophets who preached the truth ; but the sacrificers, who did not sin through ignorance, stirred up the people to stifle the voice of the preachers of God's will ; and, through the pride of the pretended dignitaries of the priesthood, the prophets were always assassinated. The church of Rome, or rather the persons who give themselves this title, have, since more than four centuries, fallen lower than the sacrificers of Jerusalem. For, if the priesthood of Israël had the messengers of God assassinated, the church of Rome has had them burnt alive. Jerusalem, through its injustice only, lost itself ; whilst the church of Rome, through its iniquity, has lost all the people of the North, whose just enmity it has acquired on account of its imposture.

At this period of the Angel's instructions I felt poignant affliction, having been informed by a letter from my friends, the Abbé La Prade and the Curé Appert, that they formally refused to lend me their assistance, because they did not wish to put themselves in opposition to the doctrine of Rome, of which they were members. As soon as I again saw the Angel of God I asked him why my friends have not executed the order to inform Rome of the danger which threatens it. He answered me :

“ Dost thou think it is easy to drive the devil from his empire ? No, since it was necessary the Lord Jesus Christ himself should die for this end. The disciples of the Lord did not understand him either before or after his death : they have been witnesses, and their testimony was sufficient for the Lord, who has said that : ‘ The kingdom of God does not come with noise.’ Thy friends ask thee for miracles : tell them that thy last letter must suffice them ; if not, let them read v. 12, c.

viii. of the gospel according to Mark : such is my answer to them. They refuse to obey thee ; it could not be otherwise, especially as it is needful that the world should know what is meant by the *mot d'ordre* of Rome : *One must rather obey God than man.* It is not God that is meant herein ; the Romish priesthood means to speak of itself, conformably with that pretension of the false apostles, that all which does not come from them cannot come from God. This criminal doctrine has been suggested to them by the devil ; therefore God is about to unroot it. Let not thy friends imagine that the angels of the Lord do not know the thoughts of their heart ! Consequently it is not in vain that thou hast received the formal and express command to transmit thyself directly to the four sovereigns indicated the confederacy which the wicked have entered into. It is written therein that the false prophets profane even the confessional, to teach there that one must rather obey God than man : which only signifies that one must obey *the commands of Rome*, and, in pursuance of these principles, the people are obliged to refuse allegiance to their sovereigns, and to submit to the exactions of the impious, who make themselves pass for God and saints in the eyes of men, although they resemble whitened sepulchres, the inside of which is filled with the bones of the dead, and with all sorts of corruption. These hypocrites, who, under pretence of long prayers which they utter, devour the houses of widows—know very well how to annihilate the commandments of God, in order to keep, and cause to be kept, their traditions, of which they are themselves the authors, to satiate their avarice. The angels of the Lord have received permission to employ all their intelligence in order to save what is lost : now, they who pretend to be for the church of Rome shall as surely

lose it as it is true that they who appear to be against it shall save the church of the Lord. Nevertheless, it could not be otherwise. If truth be the foundation of the doctrine of the Romish people, who boast of being the church, why do they call Rome the mother of all the churches? The true church of the Lord has no daughters; it is alone in God, and it consists solely in the prescriptions of the gospel of the Lord. All they who have wandered therefrom are not in the church of God, which has neither mother nor daughter, but truly the gospel of the Lord for its guide, the Holy Spirit for its protector, and the justice of God for the token of divine truth. How, then, can he who is unjust flatter himself that he is in the justice of God? The acts of disobedience which are preached against the sovereigns, responsible before God, are not only an injustice; they are, moreover, a blasphemy against God himself, who has placed them on their throne. It is false that the Almighty has ever created or named an *Holy Father* of Rome: consequently this holy father has only become what he is through imposture. Who, then, would wish to teach in the name of imposture, that one must only submit to the doctrine of Rome, unless it be the impious, who pretend to be placed where they are by the Lord, although they do not know him. If they knew the Lord they would not have transgressed his gospel; for he said positively: 'Give unto Cæsar what belongs to Cæsar. As for you, who are my true disciples, you shall not intermeddle in political affairs, and you shall give unto God what belongs to God.'"

I observed to the angel that these instructions are not so clearly explained in the gospel of the Lord.

"The Jews of Jerusalem (replied the Angel to me), declared impure, to favour their avidity, what God him-

self had purified. Why should not the impious Romanists, for the same reason, have falsified the gospel of the Lord? Jesus Christ said: 'When you pray you shall not imitate the hypocrites, who like to pray standing in the synagogues and in the cross-ways.' Why, then, have the impious Romanists invented their mass for the living and for the dead, if it be not in order to sanction their imposture, which they make subservient to their avidity? For whom do they celebrate mass without being paid? Did not Jesus Christ say: 'You have received for nothing, and you shall give for nothing what you have received?' With what intent, then, do they impose on their penitents offerings in honour of the holy virgin, who, according to the doctrine, deigns to intercede with God for the remission of sins? Why does one find in their temples, at the foot of a heap of wood dressed like a woman, under the name of *Holy Mary*, a box in which they persuade people to put money, in order to be hearkened unto favourably by God, through the intercession of Mary? Did not Jesus Christ preach: 'When you shall have to pray enter into your chamber, close the door, and pray to your Father in secret. Your Father who sees the secret of your thoughts shall reward you for it.' When, therefore, and where has the Lord Jesus Christ prescribed to address one's self to any other but God himself? Since when has he commanded to have recourse to his earthly mother, to obtain the protection of Jesus Christ with God? Since when has the Lord Jesus Christ commanded to invoke the dead, sanctified by the imposture of Rome? Did not Jesus Christ teach: 'When you shall have fulfilled your duty towards your neighbour, say: we are only useless servants?' Whence, then, comes the holiness of those who are invoked? Jesus Christ descended upon the

earth to make his Father be known unto men who were plunged in idolatry. Why, then, do these impious sinners recommend anew, by their preaching, the idolatrous practices expressly condemned by the Lord? Is it not to make themselves the object of idolatry, and to attain their political end, namely to regain the ancient papal power? However, they deceive themselves; for the end of their hypocrisy is at hand; and woe to Rome, if they do not hearken unto the voice of the Lord! The angels of the Lord wished also to save Jerusalem; and God, in consideration of the righteous who were therein, and not in favour of the impious, had allowed the angels those merciful attempts on their part.

“An angel appeared to Zacharias. As soon as Zacharias had revealed what the angel had acquainted him with, they got him interdicted. From that moment he remained plunged in so deep a grief that he spoke not to any one, until the birth of his son, which is I, the greatest of those who were ever born of woman, upon the earth, before Jesus Christ. I also came from heaven to deliver the people of Israël. However, the angels can do nothing without the wisdom of God, and God had decided that the world should be saved only by Jesus Christ himself. Jerusalem lost itself through its own fault; and the kingdom of the Lord, according to the wisdom of God, was to begin thereby.

“Why (said I to the Angel), does God, in his divine power, address himself to me through his angels, and not directly to Rome? If thou wert to appear thyself before the chief of the catholic priesthood, he could not doubt thy mission.”

The Angel answered me: “This thought does not come from thy heart; know, however, that if I were to appear before the Pope himself, and he communicated what I

reveal to thee, he would be put to death on the very day he should acquaint those who surrounded him with the true heavenly doctrine, according to the pure gospel of the Lord Jesus Christ. He would not be the first they put to death for this motive."

"Has not the Almighty many ways to protect his elect?"

"Without doubt; but Jesus Christ has taught the commandments of the Heavenly Father; consequently, there shall be no more miracles to prove thereby the truth in the eyes of perverse persons, who, moreover, are conscious of what they are doing. They do not, therefore, need the testimony of the angels of the Lord of the heavens, from whom they have intentionally departed, through their hypocrisy and their iniquities. The testimony of the angels of the Lord must only serve those who are blind, and not those who pretend to see. They who are sick need a physician; and not they who say: 'We are quite well.' God Almighty could send a hundred million of Angels here below; but then what merit would men have, if each one was obliged, by the angels of God, to accomplish the commandments of the Heavenly Father?"

"And I, what merit can I have before merciful God? In what have I hitherto rendered myself worthy of the grace of God?"

"The Lord has said: 'Happy they who are poor in spirit, for the kingdom of the heavens belongs to them.'

"'Happy they who are meek, for they shall possess the earth.'

"'Happy they who weep, for they shall be comforted.'

"'Happy they who hunger and thirst after justice, for they shall be satisfied.'

“ ‘ Happy they who are merciful, for they shall obtain mercy.

“ ‘ Happy they whose heart is pure, for they shall see God.

“ ‘ Happy they who have a peaceable spirit, for they shall be called the children of God.

“ ‘ Happy they who shall suffer persecution for the sake of justice, for the kingdom of the heavens belongs to them.’ ”

The Angel added : ‘ Thou hast been poor in spirit, therefore shalt thou be rich. Thou hast been meek, therefore hast thou been chosen to be the servant of God. Thou hast wept, therefore shalt thou dry up the tears of those who are still in affliction. Thou hast hungered and thirsted after justice, therefore shalt thou be satisfied, for thou wilt do justice. During the time of thy poverty thou wast merciful to many of thy fellow-creatures ; therefore hast thou obtained the mercy of God. Thou didst not believe in Jesus Christ, but thy heart was pure ; therefore hast thou seen God. Thou art of a peaceable spirit, therefore hast thou been chosen to call the stray sheep to the justice of God ; for it is they who shall be called the children of God. Thou hast suffered persecution for the sake of justice, therefore shalt thou render justice, and God himself shall render thee justice in the face of the world. Be, then, constant, for thou wilt still be persecuted, and even Rome will hurl its anathema against thee and thy friends. Nevertheless, console thyself beforehand, for the impious would hurl against God himself, if they could, what they have invented under the name of *excommunication*.’ ”

“ Rome, then, will never hearken to the voice of God ? ”

“That shall happen to Rome which happened to Jerusalem,” answered the Angel to me.

“But if there were some innocent persons there?”

“There are some; but they shall be saved by the grace of God.”

“What! have I, then, seen the Heavenly Father? I remember well a dream, in which I had a vision of him; but I could not see his face.”

“How couldst thou see him otherwise, because thou art mortal; and there are even angels who have not yet beheld his presence.”

“It is then false to say that the blessed shall immediately see God?”

“The Lord spoke of several dwellings that are in the mansion of God; and thou thyself hast seen some which are destined for souls according to their deserts.”

“Why, then, has the Lord commanded to shut one’s self up in one’s chamber when one feels the want to pray to God? For what purpose are those great buildings constructed, which are called churches?”

“These edifices have been built for teaching in them how to serve God; that is to say, preaching the commandments of God in them; not for long prayers to be said there, but for the gospel of the Lord to be announced therein; for it contains all the commandments of God. ‘Preach the gospel to the poor (said the Lord Jesus Christ); it is thereby they shall learn how to serve God.’”

“Why only to the poor, and not to everybody, without exception?”

“By the word *poor* are meant they who are poor in spirit; and there are many who are so even among those who are rich in earthly wealth, and who generally do not know for what purpose the Heavenly Father has

given them so much property. Moreover, the Lord, after his resurrection, commanded his disciples to go and preach the New Testament even among the Pagans."

"So, then, the church of Rome, notwithstanding its errors, has done some good ; since it has sent missionaries to the nations which are plunged in the grossest ignorance ?"

"No, no (rejoined the Angel, with emotion). They can deceive men ; but they cannot deceive God Almighty. God is truth, and an only God. How, then, can these hypocrites have the pretension to wish to convert unbelievers by their falsehoods ? The Lord Jesus Christ, at the time of his predications, reduced to silence, by the truth of his divine doctrine, the elders, the scribes, and the pharisees, and many persons believed in him. Whereas, on the contrary, the pretended church of Rome has lost and estranged from it millions of souls, through the falsification of the gospel. It is evident that if the church of Rome was what it ought to be, it ought, first of all, to have reconciled itself with those who have separated from it. It is not they who are guilty, it is the church of Rome ; it alone, which has falsified the truth of God, on account of its avidity. It is thus that it has lost millions of souls. How, then, can these hypocrites boast of working to regain people in distant countries, by the same means through which they have estranged from their doctrine those who were nearer ? To be reconciled before all things with one's brethren, such is the command of the Lord Jesus Christ. The reconciliation would have been easy at the period of the separation of all the people of the North, if the pride of the Romish priesthood had not refused justice to those who had a right to require it. The adversaries

of Rome, in truth, did not then exact anything against the gospel of Jesus Christ. If, during their resistance, they fell into the errors which have been perpetuated until now, it is, moreover, the fault of the Romish priesthood, whose ingenuity, more than three hundred years ago, was no longer to be suffered by the reason of the righteous who opposed themselves to it. The doctrine of the Lord Jesus Christ is truth, for it comes from God Almighty; consequently, in truth there are no mysteries. Jesus Christ said; ‘I am come down from heaven, where my Heavenly Father is, who sent me to make my Father and his will known unto men.’ Why, then, have the falsifiers of this truth sowed dissension therein, if it be not on account of their imposture? ‘I am sent by my Heavenly Father, who is in heaven, to make known the commandments of God,’ cannot signify I am God myself. If Jesus Christ were God himself he would not have said: ‘I am sent by my Father, who is in heaven.’ He would have explained himself in a positive manner, by declaring: ‘I am God myself, come down from heaven upon the earth, to make known unto you my will, from which your fathers have let themselves be turned away by the evil spirit.’ The falsifiers of the birth of the Lord Jesus Christ had well foreseen the objection; so, to answer it, they make their invention be supported by an angel of God, who, according to their doctrine, would have said to Mary, the wife of Joseph, *that the virtue of God should spread over her like a shadow.*”

The Angel, whilst pronouncing these words, was near the window, and he raised his face towards heaven, saying, with the deepest emotion: “What a blasphemy against the Holy Spirit himself!” Then, turning towards me, he added:

“If Jesus Christ were the Almighty would he have

taken care to hide himself from before men, his creatures, in the womb of one of his creatures, to make himself be born here below, he who would have created the universe, which trembles in the presence of God? No. The Lord Jesus Christ, who knows, perfectly, God who sent him upon the earth, never said he was God himself. Far from that, he has positively declared that God, who is his Father, sent him like a man among men, to make him be understood by men, and to confirm his divine doctrine before the world. The early death of Jesus Christ, according to the wisdom of God, was necessary, not for God, but for the world, which could never have had the power to make God himself die; for the Almighty is equally the master of the evil spirit. Eternal and the only God, he is the master of the angels created by his power, to serve him. Now, the Lord Jesus Christ is only an angel created in heaven, who, since the moment of his creation, has always been with God, his Heavenly Father. This is why the Lord Jesus Christ said to the Jews: ‘I am older than Abraham, whom you call your father;’ and this testimony carries conviction with it; because, if the Lord Jesus Christ had been God, he would have said: ‘I am God, who has created him whom you call your father.’”

“I am persuaded of this truth (replied I to the Angel); nevertheless, how can it be they have divided the only God into three persons?”

The Angel continued: “It is a result of the false account of the earthly birth of Jesus Christ: a false account written in the book called the Old Testament, which, contrary to the command of the Lord Jesus Christ, the modern falsifiers have thought fit to make agree with their doctrine, in order to support their imposture: for Jesus Christ expressly forbid his disciples

to put upon the old coat a piece of the cloth of the new coat; and new wine into old casks. He, at the same time, recommended them to guard well against the ancient leaven of the Jews. Why, then, do the Romish hypocrites, who call themselves the guardians of the doctrine of Jesus Christ, do what the Lord has expressly forbidden? Is not this another result of their imposture, which, on account of their iniquity, has made so many forsake them?"

"The Virgin Mary (asked I of the Angel), was not, then, the mother of the Lord Jesus Christ?"

The Angel rejoined: "The wife of Joseph was really the mother of the body which, according to the wisdom of the Almighty, the Angel of God chose to inhabit, during his earthly life. This is how, and in what way."

"The Lord, to whom God his Father had entrusted the world, since the creation of man, besought the Almighty to permit him to be the Saviour of those who had been entrusted to him, and whom he saw would be lost without his intervention. His prayer was granted, and I, the Angel of the Lord, received the command to prepare men for the coming of Jesus Christ. It was I who instructed Zacharias, according to the will of God. It was I who told him his wife Elizabeth should bear him a son, whom he should call John. It was I who announced myself to Zacharias, under the name of the angel Gabriel, who remains near God, and what I said is true: I did not speak thus on my own authority, but by command of God who sent me. Zacharias communicated what I had revealed to him to the sacrificer, and he forbade him to speak of it to any one whatsoever. However, because I, according to the command of God, had prescribed him to speak no other language than that of truth, he could not adopt any other method than to

hold his peace : for Zacharias being very old, and his wife advanced in years, he had sworn to make known to the people what the angel had said to him, if the promised miracle were realised before his eyes. At that time, according to the wisdom of God, Joseph, of the house of David, married a virgin, named Mary, whose heart was pure before God and before men. Joseph, for this reason, and because she was poor, had chosen her for his wife. Joseph himself was only a carpenter by trade, and he loved his wife with all his soul and with all his heart. Both of them dwelt in Galilee, in a small town called Nazareth, all the inhabitants of which knew the newly married couple, who were so according to their laws. Mary became pregnant by her husband, and the whole town was soon informed of her condition. During Mary's pregnancy the wife of Zacharias had arrived at the period of her delivery; and I, the Angel of the Lord, took, according to the will of God, possession of the body which had been destined me for my earthly life, as a man among men."

"How can it be (asked I), that an angel of heaven can take possession of the body of a new born child?"

"As God created the first man (answered the Angel), his body was formed by God himself; thus the body existed, and was perfect, but it had no soul. It was then, after the creation of the body, that God gave it a soul. It is the same with regard to children who are just born. The soul does not come from the body of man, which is made of earth; it comes from God who created it, and the soul created by God takes possession of the body of the child at the moment when this earthly body comes into this world. Now, by the same power of the Almighty, the angels of the Lord of the heavens enter into the body, and remain there until the death of

the body, which only can deliver the soul that never dies. The body alone dies, and returns to the earth whence it came."

"It is in this way, then, that our Lord Jesus Christ took possession of the body which he chose, as the angel and messenger of God?"

"It is in this way; and a testimony of this truth is, that he is born without sin, the same as all souls are born, which, by the will of God, take possession of a body here below; since the soul is created by God, and God has created nothing in sin."

"Then Mary was not informed before her pregnancy, as is written?"

"By no means. This is the truth: during the pregnancy of Mary, the wife of Joseph, by virtue of an edict of Augustus Cæsar, all the people caused their names to be registered in the place of their origin. Joseph, who was of the house and family of David, went from Galilee, in Judea, from the city of Nazareth into Bethlehem, which was the place of his origin, and where he was to be registered with his wife. Whilst they were there Mary found herself at her term, and gave birth to her first born, that is to say, to the body which the messenger of God took possession of, as I have said. It is then that God made known the birth of Jesus Christ, and his quality as Saviour of the world. This is how Joseph and his wife, being poor, found no room for them at the inn, which was occupied by the rich, who had come at the same time as Joseph and Mary to get registered.

"Joseph, on account of his wife's condition, was obliged to lodge in a stable with her, that she might be delivered there. Mary wrapped her new born son in some of her own clothes, and placed him in a manger.

But the Almighty, who knew beforehand that it would be thus, had sent his angels into the east, where the three magi were, to summon them to the assistance of the Saviour of the world. The magi, already informed by the angels of God, said: 'How shall we find the child and its parents, among the multitude of people who are staying there?' The angels answered them: 'We will go before you, in the form of a star; you shall follow that light until it stops over the place where the child is.'

"The magi, after having taken with them what the angels had commanded them to take, immediately set out; and, following the star which guided them, they arrived at Jerusalem, where they announced aloud to the people what had happened to them, preaching that the new born babe should be the true king of Israël. These words alarmed those who then reigned. The magi quitted Jerusalem, and reached, at length, a place where there were some shepherds tending cattle. It was then night, and suddenly the angels, who had taken the form of a star, stopped near them. A heavenly brightness spread all around, and at the same time they saw the three magi in the midst of the angels. The shepherds were very frightened; but the magi said to them: 'Be not afraid, because we come to announce to you that a Saviour is born to you in the city of David. It is Christ, the Lord; and this is what will make you know him: you will find a child wrapped in swaddling clothes, and lying in a manger.' All the shepherds who were there believed in it. They immediately began to sing the glory of God, and directly quitted their flocks and accompanied the magi. They all followed the star, which had resumed its motion, and stopped over the

house into which the shepherds had entered with the magi, and where they found Mary, and Joseph her husband, as well as the child which was lying in a manger. The shepherds then convinced themselves by their own eyes, that the magi had told them true.

“The magi prostrated themselves, opened their treasures, and, according to what the Angels had commanded them, gave gold to Joseph, and myrrh and incense to Mary, saying: ‘We salute you, you who are full of grace, for God is with you, and you are blessed among women.’ At these words of the magi Mary was confused, not knowing what all that signified. The magi, perceiving her uneasiness, said to her: ‘Mary, fear not; for we are instructed by the angels of heaven. You have given birth to a son to whom you shall give the name of Jesus. He shall be great, and he shall be called the Son of God. God will place him on the throne of David, his father—his reign shall have no end.’

“Mary, not understanding the magi, answered them: ‘My son has only Joseph for his father, and I know not what it is to have intercourse with another man.’ Joseph, not having understood either the meaning of the magi’s words, became jealous of his wife, and conceived the thought to abandon her. However, as he was a good man, and did not wish to disgrace her, he purposed sending her away privately. Whilst he was troubled with this thought an angel of God appeared to him in a dream, and said to him: ‘Joseph, son of David, be not afraid to keep Mary, your wife; for she has not been unfaithful. She has given birth to a son, whom you shall name Jesus: it is he who shall deliver his people from their sins. You did not understand the magi when they said that the child should be placed on

the throne of his father David. Know that, although Jacob is your father, you also are a son of David.'

"Joseph, therefore, when he awoke, acknowledged his error; and, conformably with what the angel had asked of him, retained his wife. Nevertheless, the shepherds who had seen the magi, and heard such extraordinary things from them, returned, glorifying and praising God for all they had heard and for all they had seen. They even went to Jerusalem, on account of their cattle trade, and there loudly propagated what they had witnessed, and related all that had been said to them. The whole population of Jerusalem partook of their joy. Thereupon they who governed the people became uneasy, and determined to slay the new king. They thought that the people, in their joy, would seek out the child to place him immediately on the throne of the Jews, the more so as these had for a long time expected the re-establishment of the ancient empire of their fathers. Consequently, the angel of God appeared a second time in a dream to Joseph, and said to him: 'Arise quickly; take the child and its mother, fly into Egypt, and do not depart from thence until I command you; because they who govern the people will seek for the child to put him to death.'

"Joseph arose, and, by night, taking the child with its mother, he withdrew into Egypt as the angel had commanded him. It was for this reason that the Almighty, who knew all these things beforehand, had sent the angels to the magi, for them to bring gold to Joseph, and myrrh and incense to Mary. Otherwise, and without the wisdom of God, Joseph would not have been able to make that journey with his wife and the child. While these events were passing, Zacharias taught so-

lemnly, in the temple at Jerusalem, what he had seen and what he had heard. ‘In truth (said he), God has not deceived me. Repent ye, then, and return to the justice of God, who, in my old age, has given me a son, who is to bring a great number of the children of Israël back to the Lord their God. Blessed be the Lord, the God of Israël, for having visited and redeemed his people; for having raised up for us a bulwark of salvation in the house of David, his servant, according to the word which he has given us by the mouth of his prophets, who have been in all times to deliver us from the hands of our enemies, and from all those who hate us.

“The sacrificers, and all the priests of Jerusalem, were alarmed at the speeches which Zacharias held every day in the temple, because what he preached made a great impression on the people; and they all said to one another: ‘What do you think the child will be? It is plain that Zacharias tells us the truth, and that the hand of the Lord is with him.’

“Thenceforth many among the people attached themselves to his doctrine. But the very priests who served in the temple murdered him, by stealth, during service time, to stifle his voice; because he did not cease to relate to the people the wonders which he knew, although he had several times been interdicted in the course of his preaching. After the death of Zacharias they also persecuted his wife, who, to save her child, fled into the deserts, that is to say, near the river Jordan, where the poorest people dwelt, who had neither God, religion, houses, nor even clothing. During my sojourn in these abodes of misery God sent his angel, who appeared in a dream to Joseph, in Egypt, and said to him: ‘Arise, take the child and its mother and go into the land of

Israël ; for they who wished to take the child's life are dead.' Joseph immediately arose, and took the child and its mother. He came into the land of Israël, and went to dwell at Nazareth. his native town, and Mary's. The Lord Jesus Christ remained there until the time when Joseph went with his wife from Nazareth to Jerusalem, at the period when the feast of tabernacles was solemnised. Every year the Lord returned, with his parents, to Nazareth, and the whole town knew him as Jesus, the son of Joseph, the carpenter, and of Mary.

“ While Joseph was engaged in his business as carpenter, his wife Mary bore him six more children, four sons and two daughters. Joseph named the first James, the second Joseph, the third Jude, and the fourth Simon. The Lord Jesus Christ always kept himself distant with them ; for there was nothing in common between him and his brothers and sisters.

“ At length the time of the Lord Jesus Christ being come, he repaired to Jerusalem with his parents, not to celebrate the feast of tabernacles of the Jews, but to question the doctors concerning their false doctrine. Already had Joseph quitted Jerusalem with his family, when Mary, his wife, remarked that her son Jesus was not with her other children. Her mind became uneasy ; she recommended her other children to the care of her friends, and returned to Jerusalem with her husband, to seek after Jesus. At the end of three days, they found him seated in the midst of the doctors, teaching the people in the temple. Mary was surprised to see him there, and said to him : ‘ My son, why hast thou acted in this way with us ? Behold, since three days have thy father and I been seeking for thee, in great affliction.’

‘ Why have you been seeking for me ? (answered Jesus to them.) Did you not know that I must be here, for the things which regard my father ? ’ Yet neither Mary nor Joseph conceived the meaning of these words of the Lord. They only saw, in the person of their eldest son, the future king, who was one day to ascend the throne of the Jews. The Lord himself well knew it would be otherwise. However, he returned with Mary and Joseph to Nazareth, where he remained with them, and whence he sent me one of his angels, who served him, to command me to preach in the deserts, that is to say, where there was neither temple nor synagogue for the instruction of the people. Consequently, according to the will of the Lord, I taught the poor that the justice of God was nigh, and that they who had deceived them so long upon the truth concerning the Almighty, should be punished according to their works. Many persons came to me to learn what they were to do ; for they took me to be him whom I announced, and in whose name I preached what the justice and the will of God are. As soon as my mission was accomplished, the Lord Jesus Christ himself repaired unto me, in order to confirm the baptism which, by his angel, he had commanded me to give to them who believed in him. But I, I gave the baptism of water, according to the command which the Lord Jesus Christ had transmitted to me through his angel, solely as a sign of the new testament which the Lord contracted with men, as the seal and acknowledgment of his heavenly doctrine. The Lord himself, to ratify the administration of baptism in that sense, came himself to receive from me this baptism of water, and God sanctioned this action ; for at the moment it was confirmed by the Lord Jesus Christ, I saw the pre-

sence and heard the voice of God. Therefore did I bear testimony, at the time, of this truth.

“Thenceforth, the task which had been confided to me was at an end; for the Lord took his burden upon himself, and, according to the wisdom of God, he travelled through all the countries of the Jews, to preach there the coming of the kingdom of God. All these countries soon spoke of him, the more so as his doctrine was justified by the miracles which he did wherever he preached. The poor attached themselves to him with such public demonstrations that, in order to always hear him, they followed him everywhere. They proposed to proclaim openly the Lord Jesus Christ as king of the Jews; because everybody published his praises. In these circumstances they who governed the people by their impostures were afraid, and took counsel to rid themselves of the Lord by assassinating him. But the more prudent among them feared the people. Nevertheless, the Lord Jesus Christ, informed of their design, retired for some time into the desert, not to escape the danger which threatened him, but to prevent the evil that would happen to those who wished him well. The disappearance of the Lord irritated the people, who thought that the Pharisees had had him arrested. This opinion becoming more and more prevalent, the priesthood, the elders, and the doctors of Jerusalem, feared a general revolution, and they resolved, in the temple, to send a tempter to the Lord, to persuade him to abstain from his doctrine, and to promise him that, upon this condition, he should be king of the Jews; in a word, to ask him for miracles, as a proof that he was truly what he said himself to be, if he refused to submit to that which was required of him.

“Effectually the tempter went to act his part; and as

soon as he had found out the Lord he acquitted himself of his commission, by making him view all the magnificence of the kingdom of which he was the representative, and, saying to him : ‘ I give thee all this power and the glory that belongs to a king of these states, according to the right which has been conferred on me to dispose of them in thy favour, upon condition that thou shalt accede to the request of those who sent me to thee.’

“ The Lord Jesus Christ answered him : ‘ I am sent by my Heavenly Father to teach the truth and the justice of God unto men, and to inform them that they must serve God only.’

“ ‘ But (rejoined the tempter), we know not whom thou art—if, then, thou art the Son of God, a son of whom the ancients have no knowledge, bid those stones yonder change into bread before me, and I will bear thee testimony in presence of them who sent me.’

“ The Lord replied : ‘ If thou wert to see performed the miracle which thou askest of me, they from whom thou comest would not believe in it. However, it is not through bread that the kingdom of heaven is to come ; but truly through the word of the Almighty, and through his justice.’

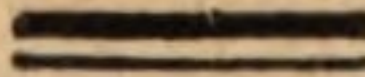
“ ‘ If thou believest (added the tempter), that they who sent me would not be satisfied with my testimony for thee, come with me to Jerusalem ; place thyself upon the top of the temple, and if thou art the Son of God, throw thyself down from thence ; for the angels of God, by whom it is pretended thou art served, will take charge of thy person and watch over thy preservation. Then, if it is thus, everybody will believe in thee, and we will submit to thy will.’

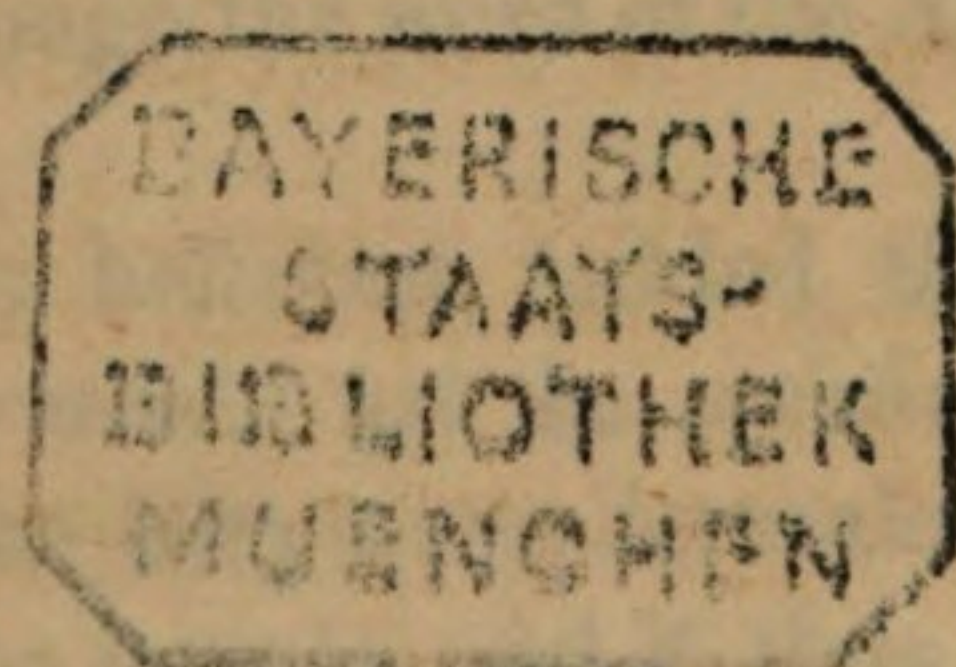
“The Lord answered him ; ‘It is written—you shall not tempt the Lord your God.’

“At least (insisted the tempter), promise me that thou wilt respect and honour the ancient laws which have been given us by our fathers and by Moses.’

“The Lord said unto him : ‘Begone Satan ;’ and immediately the tempter quitted him.

“The Lord Jesus Christ afterwards returned into Galilee, where he taught, with authority, the commandments of God, and everybody published his praises.”





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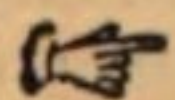
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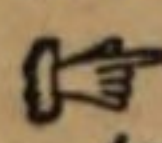
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